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STRI DHARMA

Official Organ of the Women's Indian Association

PRINCIPAL CONTENTS

The Women's Movement in India
Child Study
All India Women's Conference, Lucknow
Women of Western Asia,

Hindi हमारे समाज में स्त्रियों का स्थान।

Tamil வழக்கங்களும் ஸநாதன தர்மமும்
வட இந்தியாவில் விவாஹ சீர்திருத்தக்கூட்டம்
பெண்கல்வி இலாகா-சென்னை மாதர் எதிர்ப்பு
சமாசாரக் குறிப்புகள்

Telugu

విద్యాసంబంధ తీర్మానములు
అఖిల భారత మహిళా మండలి

Editor :—Dr. (Mrs.) Muthulakshmi Reddi
Sub-Editor :—Sri G. Visalakshi

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Stri Dharma

Editor: Dr. (Mrs.) Muthulakshmi Reddi

Headquarters: Pantheon Gardens, Egmore, Madras

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Women's Indian Association

OBJECTS

1. To present to Women their responsibilities as daughters of India.

2. To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.

3. To secure the abolition of child-marriage and other social evils.

4. To secure for Women the vote for Municipal and Legislative Councils on the same terms as it is or may be granted to men.

5. To secure adequate representation of Women on Municipalities, Taluk and Local Boards, Legislative Councils and Assemblies.

6. To secure for Women the right to vote and to be elected for the Council of State.

7. To establish equality of rights and opportunities between Men and Women.

8. To help Women to realise that the future of India lies largely in their hands: for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India.

9. To band Women into groups for the purpose of self-development and education, and for the definite service of others.

MEMBERSHIP

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of Women having the same aims can be affiliated to the Women's Indian Association.

Local Branches are self-governing and make their own arrangements.

ORGANIZATION

The Association, which has a central organization at the W. I. A. Headquarters, Pantheon Gardens, Egmore, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 24 Centres and over 4,000 members.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims, ideals and work of the Association are on a religious but non-sectarian basis.

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The Editor does not hold herself responsible for opinions expressed in signed or initialled articles or by correspondents.

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Subscribers are requested to mention their subscription number when reporting complaints or change of address etc. These communications should reach our office by the 15th of every month.

A group photograph of All-India Women's Conference Delegates, members of the Executive and visitors who attended the Conference at Lucknow

Notes and Comments

W. I. A. Representatives at the Unity Conference

Women's Indian Association representatives at the Unity Conference were given a most cordial welcome by the leaders and were invited to participate in the conference proceedings.

Dr. (Mrs.) Muthulakshmi Reddi who was present at the last day's proceedings conveyed the message of the Women's Association for unity, love and good-will among all the communities in India and urged on the audience the urgent need for united action at the present moment among them and added that it was a matter of pride and joy that till now the poison of communalism had not entered into the women's ranks and women of all communities in every Province had registered their emphatic protest against the Premier's Communal Award which was bound to divide and disunite the now united womanhood of India. Women were decidedly for Joint Electorates and therefore she had come all the way from Madras to wish the conference success. She was further allowed by the president of that evening, Pandit Malavyaji to move the following resolution:—

"Men and women possess equal citizen rights and wherever in the report of the unity conference the word man is mentioned, it should be clearly defined that it means women also," and pressed to embody it in the fundamental rights of the constitution.

Mrs. Brijilal Nehru who had been attending the conference from the very beginning of its session had already moved the following resolution:—

"This conference expresses its belief in perfect sex equality and demands that under the future constitution of India all offices and professions will be open to women; they will have equal citizen rights with men and no disability, social or legal will be attached to them owing to sex," which had also been accepted by the conference.

We are grateful to Mrs. Brijilal Nehru for having kindly complied with our request and for having acquitted herself so ably at the conference which certainly is a credit to the Women's Indian Association.

Women's Franchise and the Third R. T. C.

Women's Franchise has been the subject for much serious discussion at the recent R. T. C. From what we gather from the press reports as well as from friendly letters, Begum Shah Nawaz has been most insistently and ably pressing forward the views of the organised women's associations in this country on this subject. Our readers, might remember that the above bodies demanded that every woman and man over the age of 21 should be qualified for the vote irrespective of his or her educational or property qualification for the very many reasons explained in their memorandum submitted to the Second R. T. C. in London. But both the Lothian Committee and the British and Indian representatives at the Third R. T. C. have ruled out "Adult Suffrage for India" as being impracticable at the present moment and have recommended certain qualifications for the vote for men and women. Women are faced now with this very serious problem namely, while 29,382,000 will be enfranchised under the above qualifications, only over two millions of women will be thus qualified. If Indian women do not at present possess education or property qualifications it is not their fault and the State or those who had the power and the purse must be held responsible for this humiliating condition. It is neither equitable nor just that woman should be held in so poor an esteem and denied the elementary rights of citizenship. Even if every woman is not enfranchised, we can still urge that at least a sufficient number of women, equal to that of the men voters, should be qualified for the vote, so that the voting strength of the women population may influence the future elections in the country.

The Women's Associations have rightly pointed out certain defects in the recomendations of the Lothian Committee however honest and sincere the motives of the committee might be. Further the subject of women's franchise and representation was discussed fully by the A. I. W. C. at the meeting of the Standing Committee as well as at the open conference.

The Standing Committee decided that it would be advisable to postpone the joint franchise meeting until after the return of the members of the Round Table Conference and the publication of

the final decisions of His Imperial Majesty's Government on the subject. It therefore, has resolved that a Committee, consisting of ten members, be appointed to study first, and later to discuss and formulate the proposals for women's franchise and representation at a joint meeting of the three women's organisations to be held either in Bombay or Delhi, sometime towards the end of February or the beginning of March 1933. It was further recommended that the N. C. W. I. and the W. I. A. be requested to appoint similar committees. The open conference having endorsed this proposal of the Standing Committee and having left the election of representatives to the latter, the following ladies were duly elected by the Standing Committee at their meeting on the 1st January 1933 :—

Mrs. (Dr.) Muthulakshmi Reddi
Begum J. A. Shah Newaz
Mrs. Dr. Malini Sukhtankar
Mrs. Rustomji Faridoonji
Mrs. Hansa Mehta
Mrs. S. C. Mukerji
Mrs. Asaf Ali
Mrs. S. N. Ray

EX-OFFICIO

Rajkumari Amrit Kaur
S. Lakshmi Bai Rajwade

RESERVED LIST

Begum A. Izaz Rasul
Mrs. Brijlal Behru
Lady Abdul Quadir

The following resolutions was unanimously accepted at the recent conference of the A. I. W. C. at Lucknow, where a large number of delegates from all parts of India—Indian States and British India—were assembled :—

1. FRANCHISE

This conference fully adheres to the stand it has taken in regard to the question of Franchise in all its bearings as pertaining to the status of women in the future constitution of India. It expresses it firm belief in perfect sex equality and demands that women shall possess equal citizen rights with men. No disability either legal or social shall be attached to women on account of sex, or in regard to public employment, office, power or honour and in the exercise of any trade or calling.

2. RESOLUTIONS

This conference stands united :—

(i) in its protest against the Communal Award as touching the womanhood of India, and
(ii) in its demand for a system of Joint Electorates.
(iii) and further resolves

(*a*) that a representative committee of ten persons including the Chairwoman and the Organising Secretary of 1932 be appointed and authorised to formulate detailed proposals in regard to the enfranchisement of women and their representation in the future constitution of the country, and

(*b*) that the above mentioned committee of ten or a lesser number chosen from amongst themselves shall be its representatives at the Joint meetings of the three Women's Organisations: (A. I. W. C., N. C. W. I., & W. I. A.)

The Seventh Session of the All-India Women's Conference at Lucknow

Its importance and value to women of India is increasing with each year. In spite of the cold at Lucknow this session has attracted the largest number of delegates from all parts of India. It was truly a fully representative gathering of women of all creeds, castes and races and it was a matter of joy and satisfaction that every province had attributed workers and speakers to the conference who were all united in the demand for perfect sex-equality and the removal of all sex disabilities. In fact, this resolution was given the first place in the agenda and the speeches on the same were listened to with rapt attention and respect interrupted by loud and frequent applauses, especially from the younger generation of women who are determined to fight for their rights and win freedom for their sex and their country. The President, Lady Ramanbhai Neelakanth delivered her address with dignity and grace full of practical and valuable suggestions. She is the pioneer woman educationist and social reformer in Gujarat, a devoted wife and a mother of nine children, all of whom are highly educated and useful citizens, settled well in life. She is an example how a loyal wife and a devoted mother could find time enough to serve the needs of the society and extend her useful activities beyond the confines of the four 'walls of the home.' She in spite of her age, sat throughout the sessions and guided the deliberations of the conference. She is indeed an example and inspiration to the younger generation of women, the majority of whom in spite of their high academical qualifications are not yet possessed of that keen desire for service among the poor and the needy.

We found on enquiry and on consulation with representative women delegates at the conference that they were anxious not to

forego any of the principles for laying the foundation for a truly representative democratic and national constitution and they felt sure that no constitution would be acceptable to the majority of the people in India unles satisfied and approved by the representatives of the congress. Further, the women capable of discussing this subject desired to wait for the publication of the new reform proposals and the white paper.

Therefore we are glad that a representative committee has been appointed which will meet sometime in February or March in some central place in India in conjunction with elected representatives of the other two bodies so as to discuss and arrive at some definite conclusion consistent with the principles embodied in their former memorandum.

We find also that Begum Shah Nawaz's statement to the press points to the urgent need of such a joint deliberation and discussion with the representative women of India.

Marriage Reform Conference, Patna

PRESIDENTIAL ADDRESS OF MR. K. NATARAJAN, BOMBAY

We feel that no one is more competent than Mr. Natarajan to preside at such a conference, but we are only sorry that owing to indisposition, he could not be bodily present at the conference so as to inspire the young reformers in the country. We welcome many of his practical and wise suggestions for reform in the right direction and we thank our noble champion that he has ably and most convincingly pointed out to the league that in the marriage reforms, the abolition of child-marriage, should be given the first place as it is the origin of the other evils namely child-widowhood, child—wifehood and child mother-hood, The high maternal and infant mortality, the low physic of mothers and children, the over-population, is a great hindrance to women's education and advancement. Also we desire to express in this connection that the need for the dissolution of Hindu marriages, separation and even divorce, is greater in this country simply because the partners are themselves minors and hence not responsible for the choice and very often the modern educated boy finds it an easy excuse to desert or ill-treat his young innocent wife and even commit bigamy or even adultery in the very presence of his dependent helpless wife,

Even though we are opposed to the use of birth-control appliances to limit the family on moral and spiritual grounds, the plight of young wives and mothers who are simply slaves to their husband's will is so miserable that an urgent remedy to save them from illhealth, suffering and death and also to prevent the over-production of weak children is needed under our present economic conditions, till we get rid off child-marriage, polygamy and all the one-sided laws that have deprived the Hindu women of her right for self-development, self-expression and self-determination. Therefore we recommend to all our readers the very thoughtful address of our friend Mr. K. Natarajan which we have published both in Tamil and in Telugu as the English has already appeared in the daily press.

C. S. Ranga Iyer's Bill and the Viceregal Sanction

The refusal of sanction by the Government of India to Dr. Subbaroyan's bill for introduction into the local council, comes as a disappointment to many of us in the south in spite of the fact that the referendum of the Guruvayur temple-entry has shown a clear majority in favour of temple-entry to the Harijans. It is a matter of keen regret that our enlightened government in its anxiety to please the conservative section of the Hindus forgets its own responsibility to the poor suppressed and the depressed millions of India. It is quite obvious that the majority of the thinking and the leading minds of India have given their whole-hearted support to temple-entry by Harijans, and the removal of untouchability. Further it is a matter of great significance and vital importance to the nation that all the women's associations and conferences in India have given their full support to this reform and not a single association of women has so far come forward to oppose this measure.

When the women, the creators of the race and the builders of home and the nation feel the need for such an advancement and actively go about doing propaganda in favour of such a progress the government may rest assured that society is ripe for the change and no revolution will follow. It might be argued that the mass mind is not yet prepared for a radical reform in their habits and customs, but we wish to remind those who are convinced of such arguments that it is the few leaders and reformers and even a single prophet or philosopher in a country that have always successfully agitated for any good humanitarian reforms. The history of slavery in America and in other European countries is a lesson to all of us.

At this great moment in the history of India, nay in the history of the whole world, we naturally expect any civilised government to stand by the right principles of justice and equality and help the good work of all those Indian reformers who are trying their very best to blot out the great curse of Untouchability from the face of this earth. We thoroughly endorse every word in the utterance of Mahatma Gāndhi: "Economic and all other uplit of the Harijans will follow temple-entry as light follows dawn".

Are Brahmos Hindus ?

Many of our people imagine that Brahmoism is altogether a different creed and has nothing in common with Hinduism. Therefore it is all the more necessary that light should be thrown on the subject in view of the fact that a section of the orthodox Hindus repeat in time and out of time that the Brahmos have no right to suggest reforms in the Hindu customs and practices. Therefore, we wish to point out that Brahmoism is nothing but pure and simple Hinduism rid off all its meaningless rites and rituals and free from all its pernicious customs. No doubt Bramoism is very different from that degenerate type of Hinduism that is practised now by a large section of the Hindus. Brahmoism believes in the fundamental unity and equality of all human beings which true Hinduism has inculcated, and in fact Brahmoism is its very essence. Even though the great Indian, Raja Rammohan Roy brought out this truth one hundred years ago to unify all castes of the Hindus, a good section of our people are still far behind the realisation of such a noble and high principle.

The greatness of Brahmoism consists in the fact that its temple is open to all castes and to all men and women without any distinction of caste or even creed on condition that they believe in One God and in One Humanity. At the present moment when there is the movement and the struggle to unify all Hindus, what a great consolation it is to have a living creed, a part and parcel of the great Hindu faith, that recognises equality of all human beings and of both the sexes. It is nothing but ignorance and irreligion on the part of a few Hindus to say that Hindu temples are open only to the four principal Hindu castes and not to others, even though they may be Hindus by birth and practice. If the object of religion is to promote love and fellowship, cordiality and good-feeling among the people who profess that faith, it follows, that, if anyone should come forward to say that Hindu temples are open only to those who are high born, irrespective of their conduct and character, and not to those

who are actuated by real devotion, piety and belief in worship, then what they express or interpret cannot be ascribed to the teaching of any true religion; because religion must be actually lived and an individual belongs to a particular faith because he practises it in his daily life and not because he was born into it. Therefore it is the duty of the Brahmo Hindus who have realised these high principles to rise to the occasion and broadcast these truths. Brahmoism has produced many great men and women in every province. Naturally it has produced far-reaching results in the social and the national life of the country. The present movement to throw open the Hindu temples to all castes of the Hindus owes its origin to the influence of Brahmoism, the highest conception of Hinduism.

It has influenced directly and indirectly the mass Hindu mind. This is the most glorious period in the history of Brahmo Samaj. The Brahmos were the first people in this country who broke down the barriers of caste, who inter-dined and inter-married, abolished polygamy, child-marriage, gave up purdah and recognised perfect equality of the sexes. This small section of Hindus or liberal minded Hindus have influenced the mass population with the result that even though the majority of the present-day Hindus do not call themselves Brahmos, they not only observe the principles of Brahmo creed in their daily life but also preach them. Therefore one can proclaim to the world that the expectations and hopes of the great son of India are now being fulfilled.

Mrs. Carrie Chapman Catt and the eleven co-operating women's organisations have issued a call to the Eighth Conference on the Cause and Cure of War to be held January 17th-20th, 1933, in Washington. Mrs. Catt's message on the call says:

"It is well to remember that the cause of the great depression which is at present overwhelming the world with its terrors, was a war too great for the nations to conduct or to pay for. The depression is the penalty. It is well to resolve that there shall not be another war with another depression to follow. The programme of the Conference will try to teach those who come, why there is a depression, the way out of it, how to prevent the 'Next War', how to lead the way toward peace."

To the Woman's Heart

Verily it is precious to greet every activities in the name of Culture. I cannot but express my best feelings for all your actual manifestations which are so needed, when everything pertaining to Culture, to the realm of Art and Knowledge, is subjected to cruel reprisals.

When morals become debased, people sometimes even go as far as to use blasphemous exclamations, "To hell with Culture, I want cash!" Such people do not want to realize that even money, in other words prosperity, is coming only from the source of Culture. If we shall try to imagine for a moment the world without all the discoveries, all wise and beautiful creative achievements, then the world would at once submerge into the darkness of misery in the fullest sense of this word.

We shall never be tired to repeat, that the epochs of ascent, the epochs of renaissance, the epochs of prosperity, all these blissful signs emanated from the benevolent source of Culture. To try to separate the so-called materialistic life from all beautiful attainments of Culture, would mean to try to imagine a living man without a heart.

It is not for me to repeat this to you, as you all are of course in full accord with it, otherwise you would not be so active for the cause of Culture. But with every opportunity it is our duty to saturate space with the imperative call, with a heart-felt prayer for Culture, thus we fill the very source of emanation which nurtures the highest human energy.

Once a certain lady's voice in the press, having read my address "To Womanhood"—as bearers of Commandments of Culture—suspected me of flattery. But there will be least flattery or exaggeration, when we assert that after all it is just the woman who from the hearth to the Government sows the seeds of Culture.

What flattery is there in the fact that the child hears the first word about Culture, in one form or another, from the mother. And is it an exaggeration, if we shall not forget that just as the woman began most self-sacrificingly without personal egoism, to imbue into life the Cultural foundations in her own small family so also in the great family of nations?

To assert reality is not an exaggeration it is only the marking of passed steps in order that the steps of the future may be attained easier and more consciously. There is a wise saying "The world without a woman is like a rock devoid of flowers." This general ordainment contains neither flattery nor exaggeration. The more so

as it is well known that "to deprive the earth of flowers would mean to loose two thirds of vitality."

Therefore let us take reality as it is. The same reality asserts in every-day news that in spite of tremendous achievements of Culture, already attained by humanity, many of these achievements remain unassimilated in many circles. If a literate person, pretending to be of civilised standing, can send Culture to hell, it means that he has not even yet reached the stage of civilization.

Everyone of us in his own field, unfortunately meets similar statements in a more or less vulgar form. Someone dreams of the renewal of depressed trade, not wishing to remember that without broad cultural considerations there can be no flourishing of an international turnover, neither intellectual nor economic. It is impossible to consider trade, finance and all material questions outside of cultural principles in general. All these, who regard cultural activities as luxury, are either out-of-date or fossilized, because even the oldest scriptures will remind them, how highly and vitally the questions of true education and expansion of horizon were esteemed.

Often in words, we are ready to unite, to shake hands mentally in friendship and co-operation, but as soon as it comes to deeds, there seems to appear from nowhere some peculiar malicious unsteadiness and people are filled again with destructive dissiminating paroxisms. Thus seeing your active striving in the name of Culture I want to thank you, to greet them, as the most necessary, as the panacea against all the present depression, created by the killing of Culture.

The same so widely spread depression in all activities inavoidably reflects also on the outlook of young generations, therefore every action in the name of Culture, becomes now especially undeferrable as the only life-belt during a disastrous storm.

Again without exaggeration, everyone speaks nowadays about the present crisis. Therefore it will not be an exaggeration to turn again to the sources of history, which teaches quite definitely how great nations avoided the approaching crisis, turning towards blissful streams of Culture.

I know that you all are in accord with these thoughts. I know that despite of difficulties and opposition you fight for the panacea of Culture. in your homes and in all your educational fields. It is true that "difficulties contain in themselves new possibilities" if only this ancient wisdom is realized and applied.

In the name of Culture I hail you and send you my heartiest greetings in your noble fight and in co-operation!

Himalays 1932

NICHOLAS ROERICH

The Woman's Movement in India

AMRIT KAUR

Jullunder 1932

The word "Movement" signifies "the course or process of change" and it cannot be denied that India is changing and changing rapidly. She has been awakened from her agelong sleep—and her women no less than her men have been roused from their slumbers almost, as it were, by the touch of a magic wand.

The woman's movement in India, regarded broadly and comprehensively, may be divided into an early and pre-war period of isolated efforts, initiated by individual pioneers and organisations, towards social reform and the advancement of female education, and the more consolidated and definitely feminist movement which arose at the end of the war, and has since grown with a vigour and rapidity which may be said to be without parallel in any time or country.

The origins of the earlier movement may be traced to the work of early social and religious reformers, both men and women—Raja Ram Mohan Roy, Keshub Chandra Sen, Swami Dayanand, Mrs. Ranade, the great Pandita Ramabai whose monumental work in Poona is a glowing example of the capabilities of India womanhood—to mention just one or two names—and other silent and selffless workers who sowed the good seed, and last, though not least, to the influence, direct and indirect, and work of Christian missions.

The amazing practical demonstration of what women can achieve, if given the opportunity, furnished by our sisters in Europe and America during the war and the wave of demand for emanicpation amongst women which spread so widely in the West after the war, had their natural repercussions in this country and found a powerful response here as if from some long pent-up impetus.

The first purely feminist organisation to arise in India was The Women's Indian Association, formed in Madras in 1917. Though started entirely as an educational institution, the movement for the Reform Bill proved that a most necessary part of work for the advancement of women was propaganda in support of woman's suffrage. This was accordingly added to its objects and it has become an All-India Association with branches spread over the greater part of Southern India. I would like to recommend its official monthly organ, "Stri Dharma", to those interested in women's work.

Movements towards adult education for women similar to the Women's Institutes in England are to be found in different parts of India—in particular in Bengal and Madras. The Federation of University Women in India, composed of Associations of Women Graduates, exists in order to promote concerted action, interest in public life, and international understanding.

There are several Provincial Women's Councils having as their object the association of women of all races, for service, for the advancement of

women, and for the affiliation of women's societies. These organisations undertake special lines of work towards the furtherance of education and social welfare.

The National Council of Women in India was founded in 1925 in order to federate the Provincial Women's Councils and other societies with similar aims for women's advancement and welfare and to link India with international women's movements.

Perhaps the most important and far-reaching of the many activities of which the woman's movement in India is composed to-day is the All-India Women's Conference. Six annual Conferences have been held so far and a perusal of the latest Annual Report shows the enormous ground which the activities of this organisation covers. The original object of this Conference was to promote the education of women but in 1929 it was resolved that social reform should also be included in its programme of work. Women of all creeds and castes from far and wide—for this Conference has branches in all the principal towns of British India as well as in several important Indian States—attend the annual sessions—a striking feature being the presence of numbers of women in purdah, many of whom travel long distances in order to take part in the proceedings. The Conference has been instrumental in starting the All-India Education Fund Association under whose aegis a Central Training College for women in Delhi has just been opened—and, I think, it may rightly regard as a personal triumph, the passing of the Child Marriage Restraint Act, which Lady Sykes in her opening address at the Fourth Conference at Bombay compared in importance to Lord Bentinck's regulation to abolish "Sati".

In addition to the organisations above-mentioned and the work of philanthropic women and men, there are numerous institutions and societies such as:—The Seva Sadans in Poona, Bombay, Madras and other centres, the Indian Women's University, Poona, the Vanita Vishrams at Bombay, Ahmedabad and elsewhere, rescue homes, widows' homes, centres for training social workers, health and maternity and child welfare centres in towns, villages and industrial areas, leagues for social service, the Mahila Samiti founded by Saroj Nalini Dutt—all of which pioneer efforts are the early beginnings of what will, I am convinced, eventually be the regeneration of India.

Women are taking an increasingly active part in public life and have shown their capability and capacity for service in Provincial Councils, as honorary magistrates, as members of municipal bodies and public committees, as inspectresses of schools, as teachers, lecturers and heads of educational institutions and in the medical field as doctors, nurses and health visitors. In the realm of literature we can boast of names such as Toru Dutt, Sarojini Naidu and others—and the distinction achieved in administration and statesmanship by H. H. the late Begum Sahiba of Bhopal and H. H. the Senior Maharani Sahiba of Travancore are sufficient proof, if proof were needed, of the capabilities of India's women.

But it is not my object this evening to dwell for long on either individual contributions to or the birth or growth of the woman's movement.

It is in its infancy and the few facts I have given to show that the movement is a living and active force are an open book for all to read.

What I want to place before you to-day are some of the aspects of this movement in the educational, social and political spheres, as I see them, its needs and the difficulties it has to encounter in its programme of constructive work—and, above all, what, taken as a whole, the movement stands for. It would be difficult at the present critical stage of Indian development to over-estimate the importance of the education of women.

Universal free and compulsory primary education, ampler facilities for the higher education of girls the changing of school and college curricula to suit Indian requirements have been and continue to be the daily cry of all women's organisations—but alas! with the exception of Madras in all the city wards and Bombay in four wards, there has been no compulsion of primary education in the case of girls. In our own Province, where a larger area than elsewhere in India has adopted compulsion, girls, unfortunately, do not come under the system. "The spread of literacy amongst men only can never secure the atmosphere of an educated and enlightened home, and the existing disparity between the outlook of the man and woman will be increased. National and social reasons all point to the necessity of adopting, wherever possible, the same policy for boys and girls". Everyone will, I am sure, agree with this opinion as expressed in the Interim Report of the Indian Statutory Commission. The fact that more than 85% of Indian girls live in villages which are in most instances too poor to support a school with even one well-paid teacher, the deplorable dearth of women teachers in purda provinces, the difficulties to be encountered by such in village life even when forthcoming, the lack of voluntary workers, and last, though by no means least, our social customs—all seem to form almost insuperable barriers. The encouraging signs, however, are the general awakening among women and the genuine desire among the younger generation for education. Two years ago I actually had a deputation of girls of 10 and 11 years of age come to me to beg that arrangements might be made for a middle school for them—I am glad to say that the efforts of the members of the All-India Women's Conference sub-constituency in this town have been successful and the desire of these children has been fulfilled. The pioneer work of missions and Government is now being increasingly re-inforced by Indian efforts such as the Women's University in Poona; The College of Arts for Women in Nagpur; Schools for Girls such as the Kanya Maha Vidyalaya, Jullundur; and the Sikh School in Ferozepore; various Seva Sadans, Lady Bose's Schools and Women's Institutes in different centres.

The supply, however, is in no way equal to the demand and so great is the leeway to be made up that the watchword of the Hartog Committee cannot be enough stressed or reiterated. It runs as follows:—

"In the interest of the advance of Indian education as a whole priority should now be given to the claims of girls."

Once, therefore, the fact has been grasped that the education of girls is a *sine qua non* of national advance I am certain that sufficient funds will be forthcoming.

The sphere of social reform presents even more formidable difficulties in the way of the work of women's organisations. The social customs of this country have been so interwoven with religious rites and beliefs that to break away from all such as hamper our growth seems, at times, a well-nigh impossible task. Much work, however, is being done by the efforts of the women's organisations as well as by individual workers—and the desire for such reform—which, after all, is the first step towards practical achievement—has penetrated to and is manifest even in the humblest homes. Women are striving hard for the abolition of, firstly, early marriage about which I should like to read to you the remarks of the Age of Consent Committee in their Report. Say they :—

"Early maternity is an evil and an evil of great magnitude. It contributes very largely to maternal and infantile mortality, in many cases wrecks the physical system of the girl and generally leads to degeneracy in the physique of the race, Let us compare the case of "Sati" which was prevented by legislation with the case of early maternity. "Satis" were few and far between. They compelled attention by the enormity of the evil in individual cases, by the intense agony of the burning widow and the terrible shock they gave to humane feelings. But, after all, they were cases only of individual suffering. . . . In the case of early maternity, however, the evil is widespread and effects such a large number of women, both amongst Hindus and Muslims, as to necessitate redress. It is so extensive as to affect the whole framework of society. The evil is so insidious in all the manifold aspects of social life that people have ceased to think of its shocking effects on the entire social fabric . . . . the familiarity of the evil blinds as to its ghastly results. If legislation was justified for preventing "Sati", there is ample justification for legislation to prevent early maternity, both on the grounds of humanity and in furtherance of social justice."

This is indeed a weighty pronouncement and I earnestly commend every word of it for your deep consideration. Secondly, the purdah system. Though there has been a remarkable breaking away from this practice amongst the educated classes in recent years—particularly in Northern India—it has been estimated that 40 millions, nearly one third of the women of India, still live in seclusion. The baneful results of rigid seclusion on both the body and the mind are too obvious to need much comment and have, from time to time, been brought to light by committees of medical men and women. H. H. the Maharani Sahiba of Baroda rightly said, when presiding at one of the annual sessions of the All-India Women's Conference, that :—

"if women are to take their part in the raising of the tone of social life, if they are to understand the duties and responsibilities for which their children must be trained, the "purdah" must go. If women are to have that freedom of mind and variety of interests without which there can be no joyous life, the "purdah" must go. It is for us to arouse such a public opinion, such public support that the few who would oppose us would be overwhelmed."

The abolition of early marriage and "purdah", therefore, will not only improve the health of millions of women but will remove two of the main obstacles in the way of the spread of female education.

—To be continued—

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Child Study

Your leaders are spending their time and energy in endeavoring to secure primary education for your children. Meanwhile what are you studying in your clubs that is enabling you to give better training to the Pre-School Child?

Educators in the West are beginning to appreciate the wisdom of Horace Bushnell. He held that, "the first three years of a child's life are more important as a general fact in their bearing upon education and character, than all the years of discipline that may come afterward."

For a number of years, some of America's university men and women have taken advantage of the newer educational and psychological discoveries and practices, and have thereby given their children more sympathetic and efficient aid in the complicated "task of growing up." A new and challenging point of view claims recognition. The child is not a piece of clay to be moulded or beaten into shape but a tender plant to be protected and nurtured.

America is now waking to realize that Child Study and Parent Education must be made popular and suitable materials made available for the parent of average intelligence if we would attain our ideals, both national and international.

It is a proven fact that by the use of highly destructive implements of modern warfare man is enabled to annihilate himself. In the words of your own poet, Tagore,

> "He has made his weapons his gods.
> When his weapons win he is defeated himself."

Shall he defeat himself? Or shall the spirit of brotherhood prevail to overcome bitterness, enmities and strife?

A nation's rapid developement along economic lines may be praiseworthy but industrial and commercial efficiency alone does not make her a good neighbor nor an approved member of the family of nations.

How much do we care whether the child of today becomes the inefficient or the cruel man of tomorrow?

After the discussion of many problems at a recent educational conference, one of the speakers summed up the feeling of the group in these terse and startling word: "Wanted! A New Set of Parents." A Professor of Yale University commenting says, "Yes, we need a new set of parents. Girls and boys organizations and

libraries have their values and schools are of undisputed worth. This one thing, however, is certain that the whole work of education can never be accomplished by schools, however wisely these may be planned and administered. But beneath all these and more vital in its influence than any is the home life of the child. Failure there is fundamental. And too many homes of today are failing, at one point or another, to be all that they ought to be, and to do all that they ought to do for their children."

Another thoughtful student of American Child Life says: "Most of the ills of the present day are to be found in the faulty management of the nation's most precious product, its children. Not one home but hundreds of thousands of homes are not what they should be. Is it to be marvelled at that little ones should so often pass from a hectic, uncontrolled, undirected childhood, into a neurotic, ineffectual, purposeless manhood or womanhood?"

The great hope of a better future for America lies in the heartening facts. First—Not only in great cities, but even in tiny villages there are parents who are dissatisfied that their children are not getting a better understanding of the business of living. Second—Already there is information in simple form available for those in honest search of such help.

Today we of the West would share with you what we feel is greatly needed if our children are to become valuable world citizens of tomorrow.

A recent visitor to your land, an expert in rural reconstruction has said: "It is not for the West to attempt to dictate what India shall become. But it is of the utmost concern to the West that India, as she rouses herself for the new part she is to have in shaping world destinies, shall move not only toward her best, but toward the best."

We look eagerly forward and likewise work toward a time when mutual understanding and good will shall abound; and when every race and people shall feel the utmost concern for each other as we all strive to become worthy members of the Family of Nations.

Two of your clubs in the Central Provinces have found lessons in Child Study and Parent Education valuable and are planning to use them as a part of this year's program. Your Text Book Committee is already trying to investigate literature on this subject suitable for the use of your constituencies and clubs. I would like to recommend that after this material has been adopted by your committee to the needs of your country it be released to all your constituencies and clubs.

MAY F. FRICK

Annual Meeting of the Madras Branch of the Association of Medical Women in India, held on 16-1-33 at the Victoria Gosha Hospital, Triplicane, presided over by Dr. F. Scott

All-India Women's Conference
Lucknow, 1932-33
Educational Resolutions

COMPULSORY PRIMARY EDUCATION

1. This Conference reiterates its demand for immediate Free and Compulsory Primary Education for girls and boys upto the age of 12, and urges all local governments and local bodies to take steps to introduce it in urban, suburban and rural districts in such a way that the scheme shall be in full working order within 5 years in all district headquarteres and towns and universal within 20 years.

2. This Conference earnestly appeals to all parents, especially to Muslim parents, to afford their daughters every facility for higher education.

WOMEN'S UNIVERSITY

3. This Conference is of opionion that like the Matriculation Examination of other Universities, the Entrance or Matriculation Examination of the Indian Women's University of Poona should be recognised by Government and Public bodies.

HOME SCIENCE COLLEGE

4. This Conference congratulates the A. I. W. F. A. for having established in Delhi a Central College (Lady Irwin College for Women) to teach Home Science in all its branches. It calls upon all its constituencies to collect funds for the creation of at least two local scholarships for girls who, after completing the Home Science Course at the Lady Irwin College, would be expected to teach that subject for a stated number of years. It also requests the public to extend financial aid towards this most useful and unique institution: and further urges that Home Science be introduced as a Compulsory subject in High Schools and as an optional course in Colleges for Women.

NON-COMMUNAL SCHOOLS

5. The Conference, believing in the ideal of unity, desires to take active and practical measures to achieve the same. It therefore, proposes :—

(*a*) That no educational institutions should be based on communal lines.

(*b*) That, as a common language is necessary for intercourse between different communities, every effort should be made to adopt one which is spoken over the greater part of India.

PHYSICAL CULTURE

6. This Conference reiterates the vital necessity for public parks and play-grounds for children in cities, and gives its whole-hearted support to all schemes for the extension of physical education in schools and colleges.

GRANTS IN AID

7. This Conference strongly protests against the recent cuts in grants in aid to educational institutions, particularly primary schools, and urges the educational authorities to see that all such grants are immediately restored.

ADULT MASS EDUCATION

8. (*a*) This Conference, realising the vital need of educating the masses of the country, urges that the speediest possible measures be adopted for the spread of adult education and suggests the use of the Radio and Broadcasting as one of the means to achieve this object.

(*b*) In view of the fact that literacy is one of the franchise qualifications, the Conference feels that immediate steps should be taken to remove illiteracy from among the masses.

Social Resolutions

FRANCHISE

1. This Conference fully adheres to the stand it has taken in regard to the question of Franchise in all its bearings as pertaining to the status of women in the future Constitution of India. It expresses its firm belief in perfect sex equality and demands that women shall possess equal citizen rights with men. No disability either legal or social shall be attached to women on account of sex, or in regard to public employment, office, power or honour and in the exercise of any trade or calling.

2. This Conference stands united:

(i) in its protest against the communal award as touching the womanhood of India, and

(ii) in its demand for a system of joint Electorates.

COMMUNAL UNITY

3. Believing as we do that unity and an atmosphere of peace and goodwill are essential to India's progress in every sphere, this Conference welcomes all honest endeavours that are being made

to achieve this end and prays that such may be crowned with success.

UNTOUCHABILITY

4. (*a*) This Conference strongly condemns the practice of untouchability and calls upon the public and upon women in particular to work whole-heartedly for the abolition of this evil, and strongly supports the demand for the opening of temples, the common usage of wells and roads and equal admittance to schools and other public institutions for the so-called untouchables.

(*b*) This Conference congratulates all the States that have opened their temples to the so-called untouchables and makes a special appeal to Travancore to follow their good example and thus give the lead to South India.

(*c*) This Conference whole-heartedly supports the Anti-Untouchability Bill to be introduced in the Assembly and Madras Council by C. S. Ranga Iyer and Dr. Subbarroyan respectively, and appeals to His Excellency the Viceroy and the Government of India to give their immediate assent to the same.

INHERITANCE

5. This Conference strongly urges the early abolition of all legal disabilities affecting the rights of inheritance of women. It places on record its high appreciation of Sardaji's efforts in this direction.

MARRIAGE REFORM

6. (*a*) This Conference is grateful to Sir Harising Gour for having taken up the question of Hindu marriage and recommends that his Marriage Dissolution Bill may be amended on the lines of the Baroda Hindu Divorce Act.

(*b*) This Conference is of opinion that the prevalent practice of divorce among Mohammedans, in so far as it allows an arbitrary power to the husband to divorce his wife at his mere caprice, is not in accord with the true interpretation of Islamic teaching, and places on record its considered opinion that the right to divorce as conceded by the Islamic Law to Moslem women be recognised by the British Courts.

SARDA ACT

7. In view of the fact that the Sarda Act is so flagrantly violated, this Conference strongly recommends that it be so amended as to make it really effective.

JUVENILE DELINQUENCY

8. This Conference is of opinion that an All-India Children's Act on the lines of the Bombay and Calcutta Acts is necessary to give protection to all children under the age of 18 and it further urges upon all women to study the question of Juvenile Delinquency in all its aspects and co-operate in establishing clubs, shelters and homes for the reformation of these delinquent and destitute children.

BEGGAR PROBLEM

9. (*a*) This Conference is of opinion that the beggar problem in this country is becoming a serious one and urges on the Provincial Governments and Municipalities to undertake immediate legislation to prevent beggary in public roads, bazaars, parks etc.

(*b*) It calls upon the public to direct their charity towards the organization and maintenance of Beggar Homes for the care of the old, maimed and decrepit and for giving employment to able-bodied professional beggars.

INDIGENOUS INDUSTRIES

10. This Conference while reiterating all its former resolutions on Indigenous Industries, is firmly of opinion that the encouragement of such is essential for the industrial and economic development of the country and appeals to the public to use *Swadeshi*.

TRAFFIC IN WOMEN AND CHILDREN

11. (*a*) This Conference expresses its keen regret at the attitude of the U. P., the Mysore, and the Frontier Councils towards the Bills for the suppression of Immoral Traffic in women and children and urges upon the members of those Councils the urgent need for such legislation as will punish traffickers in vice and rescue minor girls from houses of ill-fame.

(*b*) It congratulates Madras and Bombay Councils for having passed and enforced the Act for the closure of houses of ill-fame and the Calcutta Council for having appointed a select Committee to consider further amendments to the Bill in order to make it more effective.

FOOD ADULTERATION

12. This Conference strongly recommends to Municipalities the need for the strict enforcement of the Food Adulteration Act.

RURAL RECONSTRUCTION

13. This Conference calls upon all Women's Organizations and all individual workers to take up in earnest constructive work in the villages.

SOCIAL CENTRES

14. This Conference reiterates its former resolution on the need for social centres for the training of women workers.

TEMPERANCE

15. This Conference reiterates its former resolutions on temperance.

BIRTH CONTROL

16. This Conference feels that on account of the low physique of women, high infant mortality and increasing poverty of the country, married men and women should be instructed in methods of birth control in recognized clinics. It calls upon all Municipalities and local bodies to open such centres and invites the special help of the medical authorities towards the solution of this important problem.

REPRESENTATION OF WOMEN

17. In the interest of women and children this Conference recommends to the Government of India to include women in their delegations to the league of Nation and to other International Assemblies.

LABOUR RESOLUTIONS

18. (*a*) This Conference expresses regret that the Assembly has failed to ratify the International Labour Convention to fix the minimum age of Indian children in non-industrial occupations and urges on the Government of India and the Assembly the need in India to legislate against the employment of Indian children under 12 in unregulated industrial and non-industrial occupations.

(*b*) This Conference fully supports the Bill prohibiting the pledging of child labour in unregulated industries and requests that persons besides guardians and parents who pledge child labour or act in collusion with parents and guardians be penalised.

Women of Western Asia

BY MARGARET E. COUSINS

(The imprisonment of Mrs. Cousins on December 10 for refusing to be bound over not to speak against Ordinance rule in India prevented her carrying out her intention to write an account of her experiences in western Asia, on her way from Geneva to India, especially in relation to the various movements among women. Happily, Mrs. Cousins wrote fully to Dr. James H. Cousins, who is still in Europe, and in her first letter to him from prison she asked him to summarise such experiences for "Stri Dharma." Dr. Cousins does so as follows).

Mrs. Cousins landed at Jaffa, Palestine, on October 17, and was immediately taken by a group of Jewish ladies to see a hostel which trains home-makers, a clinic for young mothers and defective babies, a farm run entirely by young women. In addition to these special activities of women in the new era in Palestine, she visited both Jewish and Arab co-operative colonies. She was much impressed by the feeling of new vitality in them all.

She then went on to Jerusalem. There she saw a Jewish child-welfare centre. She was particularly interested in some new experiments in homes for children (creches) who have to be looked after while their mothers are out working on the land in the new colonies. She addressed an over-crowded meeting on "Indian Womanhood."

At Haifa, where the head-quarters of the Bahai movement are, Mrs. Cousins was happy to meet an Australian lady, Miss. Baker, who was interested in baby-welcome work, and with whom she exchanged notes.

On October 20, Mrs. Cousins was in Beyrouth, the Syrian port. There she stayed a few days at the home of Madame Nazik Abed, the young Arab Moslem women's leader who had been expected at the All-Asian Conference but could not come. Mrs. Cousins was enthusiastic over Madame Nazik's personality and work. She comes of a noble family of Damascus who have always been prominent in public affairs. A cousin of hers is President of the Republic

of Syria. She is an ardent agriculturist, and drives her own motor-tractor. "She is similar stuff and age to Kamaladevi Chattopadhyaya," writes Mrs. Cousins, and the comparison substantiates her prophecy that "we shall hear more of her in the future." Her home is "as wonderful as an Arabian Nights story." Mrs. Cousins found the people of Syria longing for freedom, but divided in their communal interests. She spoke at an afternoon tea-party of forty ladies, nearly all wives of educationists, also to a group of sixty at the Girls' College. She met Druse ladies and Arab Christian ladies, and thus touched all the groups of the country. She visited the city prison to see the helpful work which is being done by the Women's Federation, She found prison conditions behind those of India. (She then saw them from the point of view of an ex-Magistrate of India and an official prison visitor. Now she knows what prison life in India is like from the point of view of the prisoner. No doubt future women prisoners in India will benefit from her present experience). She adds: "The juveniles were the only ones who had evil in their faces, and prison will make them totally worthless."

Passing through Damascus on October 24, Mrs. Cousins noted that the ancient city was "boiling over with creative industry, such a change from other places. They are self-conscious in their home industries, so I found real life here of a very hopeful and interesting kind." (This was naturally specially gratifying to the founder of the Madras Women's Home of Service who herself learned rattan and carpet-weaving in order to be able to help her Indian sisters in crafts that could be at once an artistic joy and an economic help).

After a thousand miles of motor travelling in Palestine, Syria, and across Iraq, mainly over deserts, Mrs. Cousins found herself in Baghdad on October 26, in time to give a message at an extra meeting of the just ending Arab Women's Conference. The wife of the Prime Minister of Iraq was present, also a woman lawyer, several Arab women teachers, and an Egyptian delegate. She reports the forming of a permanent committee to carry on women's work, of which there is apparent need, for as Mrs. Cousins writes: "Every male in Iraq of twentyone has a vote, but there is not one high school for girls . . . . Yet the position is very similar to the ttate of India when Mr. Montagu came out, and if only . . . . shese women could be lifted forward on the new tide." Accompanied by five local women, Mrs. Cousins visited the Queen of Iraq who was accompanied by two princesses. Mrs. Cousins spoke of the women of India and of other parts of the world. She addressed forty young women at the Girls' Club; "a fine, intelligent, upstanding

lot, but it was awful to see them in ultra-modern dress. I wore a sari, and rubbed it in about home industries and keeping the beauties of national dress." She spoke to a big crowd of boys in the Government Secondary School. A number of representative men and women were also present. She spoke on India. "It gave me a unique chance of urging votes for Iraqi women, and nomination to all kinds of offices in their new independent State. I had Sarojini's (Naidu) figurette with me, and it created quite a stir."

Mrs. Cousins' contacts with women in western Asia were not all among the intelligentzia. On a side tour into Persia she was offered food by poor women cooking on the roadside, and gave them a rose. At a frontier station she was deposited by a motor-car to wait over-night with no sleeping accommodation in the desert. Her predicament was observed by an old Arab Moslem woman, in trousers and a kind of ballet skirt, who, failing language between them, grabbed her and made her sleep on her veranda on a cot. Hens and cocks also used the verandah for sleeping purposes, and for music at all kinds of unofficial hours. But an Irish tramp can always manage to sleep some time anywhere. She will even sleep soundly in Vellore jail.

Begum Shah Nawaz, the only woman member of the Third Indian Round Table Conference now sitting in London is making a brave fight to secure equality of franchise for women in the new Indian Constitution. If that is impossible, however, some form of franchise giving women adequate voting strength must be found. The Begum in a speech at a city dinner said, 'Your dictionary describes a woman as 'the better half'. In Russia she is the 'sweeter half'. I have yet to discover the dictionary that describes her as the 'equal half'."

—The International Women's News-Jan. 1933.—

All Bengal Women's Union

The All Bengal Women's Union was started in March 1932 for the purposes of stopping the trade in women and children, and declaring brothels illegal.

As long as brothels exist and are tolerated, not only will children be born and brought up in them, but large numbers of other children will continue to be brought to them for the profit of the brothel keepers.

Bombay and Madras having lately declared brothels illegal, Calcutta and other parts of Bengal are in danger of seeing a large increase in the traffic in women and children.

Do you know that there are in Calcutta, it is estimated, 2000 little girls who are facing degradation in the vice dens of that city? An amendment to the existing law dealing with this evil is to be brought before the Legislative Council. This does not interfere with individuals who choose this life. It does aim at preventing people from preying on young and innocent lives. There are many such people in Bengal, both men and women—many of them strangers to Bengal. None of our children is safe to day. If you care about the children of your country please help by urging the passing of more effective legislation and join the Union. We want to prove to the World that the women of Bengal do care.

At present it is illegal only for a male person to live on the earnings of prostitution but a lucrative trade is carried on by women, sometimes working for men.

WORK CARRIED ON BY THE UNION

A petition signed by over 17,000 people from all over Bengal supporting the prosposed legislation was collected by the Union and sent to the Council.

Women's meetings were organised and were held by kind invitation at different houses, including that of the late president of the Union, the Dowager Maharani Sunity Devi of Cooch Behar.

A monster public meeting of nearly a thousand people presided over by Sir P. C. Roy was held at the Albert Hall and many prominent people spoke, including Moharani Sucharn Devee of Mayurbhanj, Mrs. K. N. Roy and others and a resolution was passed.

The Union has taken steps to raise a fund for an after-care Industrial Home, and nearly Rs. 3,000 has been raised. We shall of course need much more funds and we appeal to all for help.

A representative group of ladies from the Union went on deputation to the Governor and received a most sympathetic and encouraging reply.

The Union is now working to increase its membership, and to organise work in every district of Bengal with the help of other existing societies. When the proposed Suppression of Immoral Traffic Act becomes law, it is essential that we prepare to protect the unfortuneate victims. To do this we

appeal to all to help in finding suitable homes either in families willing to adopt them, orphanages or rescue homes. We hope that many will come forward to let us benefit by their experience and advice. We think that many existing institutions may with slight expansions be able to welcome little ones to the heritage which should be the right of every child—shelter, love and care. Help from each and everyone of us cannot fail to bring strength to the cause and expedite the much needed reforms.

PRESIDENT

H. H. Dowager Maharani Sucharu Devee of Mayurbhanj

JOINT HONORARY SECRATARIES

Hon'ble Mrs. S. K. Sinha 20 Loudon Street, Calcutta
Mrs. T. R. Neely 16 Garden Reach, Kidderpore, Calcutta

ASSISTANT SECRETARY

Mrs. A. C. Dutt. 10 Maniktolla Street, Calcutta

Donations however small gratefully accepted by any of the above.

Another practical scheme in view is the inauguration of small nursery schools supervised by ladies' committees (technical help might be got from the Red Cross, Health Welfare Section) and staffed by local widows and girls wishing to train in child welfare who would be helped financially by capitation grants.

Small dairy forms would be excellent and provide further emyloyment.

Suppression of Immoral Traffic

PROPOSED LEGISLATION IN BENGAL

To support the Immoral Traffic Bill, introduced by Mr. J. N. Bose in the Bengal Council, a well attended meeting was held this evening, in Kyd Street, the Dowager Maharani of Mayurbhanj presiding. A large number of social workers attended the meeting.

The meeting discussed various aspects of the immoral traffic problem.

Mrs. K. M. Roy dwelt on commercialised vice existing in India generally, and emphasised the need for putting an end to it. She appealed to women to fight this great evil, pointed out the defects in the existing Immoral Traffic Act and supported wholeheartedly the Bill introduced by Mr. J. N. Basu.

Mr. J. N. Gupta, I. C. S., (retired) stressed the need for the protection of women and children and appealed for the active co-operation of the public in this matter. He asked the workers, men and women, to carry on propaganda not only in Calcutta, but also in the remote villages of Bengal.

—*The Hindu*

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Headquarters

WOMEN'S EDUCATION AND RETRENCHMENT

PROTEST BY WOMEN'S INDIAN ASSOCIATION

A meeting of the Women's Indian Association was held on Jan. 23rd at the Pantheon Gardens, Egmore, to protest against retrenchmen in the Women's branch of education.

The Rani of Munagala, who presided, said that she was in perfect sympathy with the object of the meeting, for she was firmly convinced that every boy and girl should have the same opportunities and facilities for education.

Mrs. Radhabai Subbaroyan, in a letter to the organisers, expressed her sympathy with the object of the meeting.

DR. MUTHULAKSHMI REDDY'S SPEECH

Mrs. Muthulakshmi Reddi then spoke. She said that already the amount set apart for girls' education was very inadequate and so, on no account should that small amount be further reduced. The literacy of women was very low in the Presidency when compared with Indian States like Travancore and Mysore, because comparatively more money was spent in those States for girls' education than in British India. It was therefore regrettable to note that, instead of increasing the number of existing schools and developing their activities on proper lines, a number of them should be closed in the mofussil, thus forcing girls to attend boys' schools. Under such circumstances she was of the opinion that girl's education would receive a set-back, because, while even in the cities parents did not like to send their girls to boys' schools, much less would the parents of girls in the mofussil be inclined to send them to boys' schools. Concluding, she said that it was necessary that there should be a woman administrative officer in the Department of Education to advise the Director on the special needs and requirements of girls. But in view of the fact that that office was now being held in suspense on account of retrenchment, and if it could not be revived immediately, she felt a committee or a council of women competent enough to serve the purpose might be appointed. Otherwise, she feared that the education of girls in the Presidency was bound to suffer. She also expressed her deep regret at the fact that although the Hartog Committee had definitely recommended that "in the interests of the advance of Indian education as a whole, priority should be given to the claims of girls' education," the Department of Education had overlooked that fact.

Mrs. M. R. Ramaswami Sivan spoke on the importance of female education and said that the 'axe' should not be applied to that department.

Other speakers were Srimathis Padmavathi Ammal, G. Visalakshi, Mrs. Alamelumangathayarammal and Mrs. Nazir Hussain.

RESOLUTIONS

The meeting unanimously adopted the following resolutions:—

I. "This meeting strongly protests against retrenchment in the women's branch of education in view of the fact that the total expenditure on the same is very inadequate to meet the requirements of that department."

II. "This meeting urges upon the authorities that the woman Inspectorate, the women staff, both in the Madras educational service and in the subordinate educational service, should not be reduced on any account whatsoever for the reason that even the present number is being overworked to keep up the efficiency of the department."

III. "This meeting strongly protests against any proposal to amalgamate the girls' schools with the boys' schools, especially in the districts and in the mofussil for the following obvious reasons. Firstly:—

1. That the people in the rural districts being conservative will not send their girls to boys' schools and even when they do send out of mere necessity they will not allow them to continue in a boys' school long enough to become permanent literates. Secondly:—
2. That the special needs of girls such as music, kotattam, stitching and needle-work, domestic science will not receive the same attention in a boys' school as in a girls' school. Thirdly:—
3. That the literacy of women in the districts is much less than in the towns."

IV. "This meeting requests the authorities to reopen the Music class for the B.A. students in the Queen Mary's College so at to enable women of culture and character to learn and practise the art."

V. "This meeting strongly protests against any retrenchment in the expenditure incurred for the teaching of Domestic Science, for Medical Inspection and for Physical Training in all the girls' schools, particularly in the model training colleges and schools in the Presidency."

VI. "This meeting highly deplores that in the retrenchment scheme, the post of the woman administrative officer in the educational department is held in suspense and strongly recommends that at least an advisory council of women should be immediately instituted to advise the Director and the Minister of Education on the special needs and requirements of girls' and women's education in this Presidency."

VII. This meeting gives its whole-hearted support to Dr. Subbarayan's Anti-Untouchability Bill in the local Council and to a similar bill of Mr. C. C, Ranga Iyer in the Assembly and requests the Viceroy to give immediate sanction for their introduction."

VIII. "This meeting authorises the president to forward the above resolutions to the Director of Public Instruction, to the Hon. theMinister of Education and to His Excellency the Governor."

Branch Reports

COONOOR

At a meeting of the Coonoor Women's Association held yesyesterday under the presidency of Mrs. P. K, Menon, all the members unanimously agreed to support the bills of Dr. Subbaroyan and Mr. C, S. Ranga Aiyar on temple-entry legislation. It was resolved to forward a copy of this resolution to the Viceroy. The President, then delivered an interesting lecture on the evils of "Devadasi" system.

BOMBAY

I. This Public Meeting of women held under the auspices of the Bombay Branch of the Women's Indian Association requests H. E. The Viceroy of India to accord sanction for the Temple Entry Bill of Dr. Subaroyan in the Madras Legislature and Mr. Ranga Iyer's Bill in the Legislative Assembly and not to delay the needed Reform.

II. This meeting authorizes the President to send the Resolution to the proper authorities.

BANGALORE

On Tuesday the 13th instant at 5 p.m. there was a brilliant gathering of ladies at the Srimathi Kamala Bai High School, to

celebrate the Anniversary of the Women's Indian Association Branch, which was begun in 1924 at the Cantonement in Bangalore. The brilliancy was enhanced by the presence of the Rajakumari Channajammani Avaru of Mysore who honoured the occasion by taking the chair.

The Rajakumari, who was accompanied by Mrs. Neville Salter, was met at the entrance by the President and officers. The first item was the Association Song, which was succeeded by a Veena Solo, finely rendered by Miss H. Ratnamma. Mrs. R. Krishna Swami Iyer delighted the audience with a song. A scene from Savitri and Satyavan was acted with great spirit by three little girls, the Misses Ranganayaki, Janaki and Rami. Srimathi Lakshmi Bai and Kalyani then sweetly sang to the clever accompaniment of the Thabla by Miss Gunavathi Mahadevan. Miss Ranganatha Rao followed with a pretty song and this ended the programme. The Rajakumari was then taken to the dais to the strains of a welcome song written in her honour and sung by two girls, the Misses Visvanatha Mudaliar, who stood by the steps and showered rose petals on her as she passed. At the end of the song, the Rajakumari was garlanded and presented with a bouquet by a dainty little apparition, Lalitha Loganathan, who perfectly looked her part in the garb of 'Lakshmi'.

The business part of the programme then commenced. The Report was read by Mrs. Loganathan and a short Tamil translation of the same by Mrs. Rajakumar :—

SRI RAJAKUMARI AND LADIES

It is with great pleasure that we welcome our President, the Rajakumari Channajammani Avaru of Mysore this evening. It is extremely kind of her to have accepted our invitation and each one of us here, I am sure, is very happy to have the Rajakumari with us to-day. I also thank the members and friends who have so kindly responded to our invitation to our Anniversary Celebrations.

In 1924, Mrs. Cousins of Madras, opened a branch of the Women's Indian Association in Bangalore and since then, for the last eight years it has been steadily carrying on its work in its own quiet way. Year by year, we have had several distinguished visitors, who much appreciated our efforts. This year we are honoured with the presence of our distinguished president, the Rajakumari.

The number of our members is now 52 and this has been our average since 1924. We are also more than well balanced in our budget. In June 1931, we closed with a balance of Rs. 749-0-5, but now we show a balance of Rs. 960-4-, a matter of congratulation in

these days of financial distress. This indeed speaks well for our loyal members. Our subscription ranges from 4 annas to 1 rupee per month.

The aim of the Association has been to promote friendship and culture, and to be of service to one another. To further this, we have met for lectures, both religious and instructive, and for sewing and embroidery classes. Several of our members having presented books, we have been able to open a circulating library among ourselves. Hitherto, our meetings were held at the Hindu Balika Patasala with the kind permission of the Trustees, but as there were no grounds attached to the buildings, we were not able to have any games. From now onwards, we hope to hold our meetings at the Srimati Kamala Bai High School with the kind permission of the Trustees. This will give every facility for outdoor and indoor games and other activities. This year we propose to have four meetings a month, one of which will be set apart for lectures on religious, social and hygienic subjects and the other three for recreation, for music, for sewing and embroidery classes. A programme for the month will be drawn up and circulated among the members in the first week of every month.

We take this opportunity of thanking our members for their steady and loyal support throughout the year and trust that they always will be staunch to us. We trust that we shall have a year of good work and great service.

Last year, Mrs. Somasundara Mudaliar who had been our President for four years retired, and Mrs. Hensman was elected in her stead. We have also elected from this year a Joint Secretary, Mrs. Padma Appadorai Mudaliar.

We again thank the Rajakumari for so kindly presiding and for gracing us with her presence and we trust that she will always be pleased to take interest in our Association. It now remains for me to thank the ladies once again for coming to this Anniversary function and we hope that month by month our members will heartily support our Association.

Mrs. Kamalamma Dasappa was then called upon to address the meeting; after thanking the Association for having asked her to speak, she congratulated the Branch here for being a part of the Women's Indian Association, Madras, which is doing such excellent work. She then went on to say that in this generation, women had great opportunities for work and for the uplift of their country. She quoted the examples of Turkey and Russia and compared their

advance with our stagnation. She implored the ladies to turn their attention to the education of the masses, to advance which women had greater opportunities for service than men. She referred to the noble example of Her Highness the Maharani of Mysore, C. I., and felt that the honoured presence of the Rajakumari was proof of the interest the members of the Royal Family took in women's welfare. She spoke of the efforts of the Mysore State Ladies' Conference and of the good work it was doing and how a village school had recently been opened at Yeduyur, near Bangalore. She also hoped that women would encourage indigenous industries and so further increase the wealth of the country. She deplored the want of a common language other than English and urged the learning of Hindi. She congratulated the Association on their efforts in promoting friendliness and co-operation and trusted that they would all work together to help this further. She once again commended the encouragement given to the Association by the presence of the Rajakumari.

The Rajakumari amid much applause then wound up the meeting with the following pleasing remarks:

LADIES

It is a great pleasure to me to preside at your Annual Meeting this evening, and to see so good an attendance.

I have great sympathy with the women of India, and indeed with women all over the world—in their efforts for the health, education and welfare of the women and children of their land.

I place health first, because it is the greatest blessing; but it is only through proper education that health and real welfare are attained.

No country in the world can advance wisely and steadily without the co-operation of its women, and I trust you will continue to advance and co-operate for the good of all, and our land of India in particular.

I wish you the greatest success

Mrs. Hensman in a few well-chosen words proposed a hearty vote of thanks to the Rajakumari for her gracious presence and to the member and friends who had so kindly responded to the invitation.

The proceedings came to a close with the singing of the Mysore Anthem.

International Alliance of Women for Suffrage and Equal Citizenship

CONFERENCE AT MARSEILLES

We are now able to give full particulars of the meeting planned to take place in Marseilles in the Spring.

1. DATE: The actual meetings will begin on March 18th, and, owing to a shortening of the programme, will end on March 22nd. Meetings during the days preceding and following have been planned for neighbouring towns, full particulars of which will be sent you separately. We have therefore only to beg all those with time at their disposal to make every effort to join in the interesting little tours, which our French colleagues hope will be of real value in their campaign for the vote.

2. PROGRAMME: The draft programme is sent to you with this letter. It has been very carefully considered, and we would call your particular attention to the business meetings where the future of the Alliance will be determined. In order that the questions may be put before you on a basis of ascertained fact, we beg you very urgently to take the views of your society on the points set out in the attached short questionnaire, and to send your considered reply in time to reach Headquarters in London by February 15th, 1933. On the replies received we shall base the Reports to be presented to you.

3. CREDENTIALS: As you know the delegations will consist of the President, or her personal proxy, of each affiliated society, accompanied by two other members of each society. The voting will be on the basis of one vote for each society, not a vote per delegate.

4. LIST OF DELEGATES: Although under the system adopted there will be no need for Headquarters to send out credentials, it is nevertheless very important that we should have as soon as possible a notification as to whether you yourself hope to come to Marseilles, and if not the name of your proxy as also those of any other members who will be coming.

5. PLACE OF MEETING, AND SECRETARIAT: The meetings will be held at the Splendide Hotel, Boulevard Dugommier, Marseilles, where the Local and International Secretariat will also be

established. We are deeply indebted to the Directrice of the Hotel, Mme Leclere, for a very generous donation which will cover the cost of this accommodation. As some return for this most valuable help to the Alliance, we hope that delegates will wherever possible make a point of staying at this Hotel. The tarif for this and other Hotels and Pensions is attached.

From now on enquiries as to rooms etc. may be addressed to the Service d' Hotellerie at the Splendide Hotel; or other enquiries as to local matters may be addressed to the Secretaire Generale, Conference de l' Alliance Internationale pour le Suffrage, at that address.

All communications, however, relating to Alliance matters should be addressed to Headquarters in London until March 15th, 1933; after that date to Mrs. Bompas at Splendide Hotel.

EMILIE GOURD,
Corresponding Secretary.

Questionnaire

BASIS FOR REPORT TO MARSEILLES CONFERENCE

I. Programme of the Alliance:

(*a*) Suffrage: Can you suggest definite methods of work whereby the Alliance can help to win the vote in the unenfranchised countries?

(*b*) Do you consider that the Alliance should continue to deal with the following questions:

(i) Economic equality?
(ii) Equal moral standard?
(iii) Equal civil rights, including equal nationality rights?
(iv) Peace, as the basis for all useful work and as the international political question for the woman citizen?
(v) Women Police?
(vi) The Unmarried Mother?

Or do you consider that to lighten our programme any of these questions can suitably be left in the hands of any other international organisation?

(*c*) Have you any practical suggestions to make with regard to close co-operation with other international organisations—such as

the issue of a joint international women's paper, joint meetings on special questions (proposal already made by the Netherlands), or even amalgamation?

II. Finance

(*a*) After consideration of the attached budget of present expenditure, can you suggest further practical economies?

(Note: The Board has already after minute examination reduced the budget of Headquarters to the fullest extent it considers possible if the Alliance is to continue to exist on an organised basis.)

(*b*) Can you suggest a different allocation of funds which would give a better result for the expenditure?

(*c*) In order to enable the Alliance to continue its work what can your society contribute:

(i) As an increased annual contribution for 1, 2 or 3 years?

(ii) As a special donation raised by some form of special appeal to your individual members or to members of the general public?

Correspondence

To

The Editor,
Stri-Dharma

Madam,

Will you kindly allow me to correct certain very serious errors which have crept into Mr. C. V. Viswanatha Sastri's article on "Hindu Marriages Dissolution Bill" printed in your January number?

Mr. Sastriar writes: page 131, para 1—

"The Madras Legislative Council has recently passed the *Nambudri Marriage Act* which *enforces polygamy* and *admits of divorce* . . . still there has been passed an Act which *allows divorce to them*". (italics are mine).

(1) The name of the legislative measure Mr. Sastriar had evidently in mind is the Malabar Nambudri Bill and *not* the Nambudri Marriage Act.

(2) Apparently, the word polygamy is a misprint for monogamy. For, what the Bill does is to enforce monogamy restricting the husband's freedom to marry a second wife (while the first wife is alive) to exceptional cases specified in the Bill itself.

(3) The Nambudri Bill does not provide for divorce. Mr. Sastriar appears to have confused the Marumakkathayam Bill for the Nambudri Bill.

Yours etc.

D. H. NAMBUDRIPAD

Editorial Note:

We are sorry for the error.

All are agreed

KERALA SOAPS

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Mrs. Ammu Swaminadhan, Madras, writes:—

"I have been using the Kerala Soaps for the past 5 or 6 years and I have always found them very good". 27—9—32.

Dr. Rangachari, 94, Poonamallee High Road, Kilpauk, Madras, writes:—

"I write to state that all your soaps are of excellent quality and compare very favourably with imported soaps". 8—12—32.

The Principal, Victory Memorial School, Poonamallee, writes:—

"The toilet soaps have pleasing perfumes and have a fine velvet-like texture. I was most impressed by a sample of Coal Tar soap which is excellent as a bath soap, leaving the skin cool and fresh. The Household soap is superior to many brands now on the market. The Institute is to be congratulated for giving such all-round quality at so moderate a price". 9—12—1932.

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His Excellency the Governor of Madras

HINDI

हमारे समाज में स्त्रियों का स्थान।

(लेखक—सुरेन्द्र नारायण अग्रवाल, मैनपुरी, यू. पी.)

अगर हम ज़रा आंख उठाकर अपने समाज की दशा का अवलोकन करें तो पता चलेगा कि उसकी दशा जितनी पतित आधुनिक काल में हैं उतनी शायद न कभी हुई थी न होगी। हमारे समाज में सब से बड़ी ख़राबी यह आ गयी है कि उसमें स्त्रियों को उचित स्थान नहीं मिलता। अगर हम किसी पुराने समय के समाज का वर्णन किसी इतिहास में पढ़ें तो पता चलेगा कि उस समय स्त्रियों का समाज में स्थान कितना ऊँचा था। एक भारतीय इतिहासकार वैदिक काल की सभ्यता का वर्णन करते हुए लिखता है कि "समाज में स्त्रियों का स्थान उच्च था। वे सम्मान तथा श्रद्धा की दृष्टि से देखी जाती थीं। पति के साथ वे यज्ञ करतीं। वे वेद पढ़ती और काव्य रचना करती थीं। उनमें परदे की प्रथा नहीं थी............"। इस वर्णन से पाठक वृन्द जान सकते हैं कि उस काल में और इस काल में कितना अन्तर है? शायद कोई कोई यह सोचें कि यह एक भारतीय इतिहासकार का मत है और ग़लत हो सकता है। किन्तु ऐसों के लिये मैं उन अंग्रेज विद्वानों का मत प्रकट करना चाहता हूँ जिन्होंने कि अत्यन्त छान बीन के बाद अपनी पुस्तकों में भारतीय इतिहास लिखा है। एक अंग्रेज़ी इतिहास-कार लिखता है "........The position of the wife in the home, as a sharer and mistress of the house was one of authority and honour."

एक दूसरे अंग्रेज़ी इतिहासकार ने प्राचीन समाज का वर्णन करते हुए लिखा है ".......It is specially important to take note the social condition of women........ Regarding the position of women, what better evidence could there be of the freedom and respect they enjoyed, than that some of the sacred hymns of the Rigveda was composed by them and that they were considered worthy to take part in the domestic sacrificial rites......Women had not been reduced to a position of

complete subjection to the male members of their family, cut off from all intercourse with society, and deprived of liberty........"

ऊपर के वर्णनों से हमें पता चलता है कि वैदिक काल में हमारे समाज में स्त्रियों की कितनी उच्च दशा थी। अगर हम उस समय की दशा का इस समय की दशा से तुलना करें तो दोनों बिलकुल उलटे प्रतीत होंगे। हमारे समाज में आजकल स्त्रियों की दशा, स्त्रियों का स्थान इतना गिर गया है कि जिसका वर्णन पढ़ते ही उदार तथा समाज-सेवकों का हृदय दहल उठता है। कुछ लोग कहते हैं कि प्राचीन काल में स्त्रियों को किंचित मात्र भी स्वतंत्रता न थी किन्तु उनका कथन इतिहास की उन पुस्तकों को देखकर कट जाता है जो कि अत्यन्त खोज के बाद बनायी गयी हैं।

ऊपर के वर्णनों को यहां लिखने का मेरा यही उद्देश्य है कि हमारे समाज के विरुद्ध सम्मतिवाले सज्जन अपने नेत्रों को खोल सकें तथा स्त्रियों को समाज में ऊँचा स्थान देने की वास्तविक आवश्यकता का अनुभव कर सकें।

An Indispensable Religious Need

Let me proclaim it, for the thousandth time, that for me as with my co-workers, the removal of Untouchability is an indispensable religious need and the opening of temples to Harijans being a pure spiritual act, is an indispensable test of that removal. It is the one thing that alone can give new life, and new hope to Harijans, as no mere economic uplift can do. Economic and all other uplift will follow temple-entry as light follows dawn. The one single act of opening temples to Harijans will purify Hinduism, and will open the hearts of both Caste-Hindus and Harijans to receive new light. The message of the temples will penetrate every Harijan hut; the message of economic and educational uplift will touch only those to whom it is personally brought. This proposition of mine can easily be understood by those who, like me, believe in temples as an integral part of Hinduism, as churches and mosques are of Christianity and Islam. It is not necessary that every Harijan should at once enter the temples. It is enough and necessary if he knows that he has acquired that right. And in this religious conception of Hinduism fasts and the like take their natural and necessary place. They are, then, no more coercion than any bona fide cry of love of the Divine is

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TAMIL

ஸ்திரீதர்மம்: தமிழ்பாகம்

---:o:---

இந்திய மாதர் சங்கத்தின் நோக்கங்கள்

1. இந்தியாவின் மக்களாயிருப்பதின் பொறுப்புகளை ஸ்திரீகளுக்கு உணர்த்துவது.

2. எல்லாச் சிறுவர்களுக்கும், சிறுமிகளுக்கும், கட்டாய ஆரம்பப்படிப்பு மூலமாய்க் கல்வி பெறும் பாத்யம் உண்டாக்குவது. (மதத்தைப்பற்றியும் படிப்பில் போதனை செய்யவேண்டும்.)

3. பால்ய விவாஹத்தை நிறுத்துவதும்; கலியாணமான பெண்கள் 16-வயதுக்கு முன் புருஷர்களுடன் வஸிப்பதைத் தடுப்பதும்.

4. முனிஸிபல் சபைகளுக்கும், சட்ட சபைகளுக்கும் ஓட்செய்யும் பாத்தியம் புருஷர்களுக்கிருப்பது போல ஸ்திரீகளுக்கும் கிடைக்கும்படி செய்வித்தல்.

5. முனிஸிபாலிடிகளிலும் தாலூகா போர்ட்டுகளிலும், லோகல் போர்ட்டுகளிலும், மாகாணச் சட்ட சபைகளிலும், இந்தியச் சட்ட சபையிலும், ஸ்திரீகளுக்குப் போதுமான பிரதிநிதிகள் பெறுதல்.

6. ஸ்திரீகள் ராஜாங்க சபை (Council of State) அங்கத்தினரைத் தேர்ந்தெடுப்பதற்கும், ராஜாங்க சபை அங்கத்தினராயிருப்பதற்கும் உரிமையை அடைதல்.

7. பாத்யதைகளிலும், முன்னேற்றத்திற்கு வேண்டிய மார்க்கங்களிலும் ஸ்திரீகளுக்கும், புருஷர்களுக்கும் ஸரிஸமத்துவத்தை நிலை நிறுத்தல்.

8. மனைவிகளாயும் தாய்மாராயும், இனிமேல் இந்தியாவை அரசாளப் போகும் இந்தியரை ஸன்மார்க்கத்தில் வளர்க்கும் கடமை ஸ்திரீகளுடையதாகையால் இந்தியா தேசத்தின் முன்னேற்றம் ஸ்திரீகளின் முயற்சியால்தான் நிறைவேறும் என்பதை ஸ்திரீகளை உணரச் செய்வது.

9. தங்களுடைய ஆத்ம அபிவிருத்திக்காகவும், படிப்புக்காகவும் மற்றும் பிறருக்கு ஸேவை செய்வதற்காகவும் ஸ்திரீகளை ஸங்கங்களாகச் சேர்ப்பது.

மெம்பராதல்

மேற்படி கொள்கைகளையும் இந்த சங்கத்தின் அமைப்பையும் அங்கீகரிப்பவர்கள் அங்கத்தினராக ஆகலாம். இந்தக் கொள்கைகளையுடைய ஸ்திரீகளின் கூட்டங்களை இந்திய மாதரின் சங்கத்துடன் கிளைச்சங்கங்களாகச் சேர்த்துக் கொள்ளலாம்.

சங்கத்தின் அமைப்பு

இந்த சங்கத்திற்கு, ஒரு தலைமை ஆபீஸ், எழும்பூரில் பாந்தியன் கார்டன்ஸ் என்ற இடத்தில் இருக்கிறது. 1917-ஆம் வருஷம் மே ௴ 8-ஆம் ௳ இந்த சங்கம் ஸ்தாபிக்கப்பட்டது. அன்று முதல் மிகவும் விமர்சையாய் வளர்ந்து கொண்டு வருகிறது. இப்பொழுது 72 கிளைச் சங்கங்களும், 24 வேலை செய்யுமிடங்களும், 4000 மெம்பர்களும் இருக்கின்றனர்.

கிளைச் சங்கங்கள் கூடியவரை அநேக ஸ்தலங்களில் ஸ்தாபிக்கப்பட்டு வருகின்றன. இந்த கிளைச்சங்கங்கள் அங்கங்குள்ள ஓர் காரியதரிசியால் நடத்தப்படும்.

ராஜீய விஷயங்களில் இச்சங்கம் சட்டசபை மூலமாய்ச் சீர்திருத்தங்களுக்காக வேலை செய்யும். இந்தச் சங்கத்தின் நோக்கங்களும் போக்குகளும் வேலைகளும் மத அனுஸரணையுடன் நடத்தப்படும். ஆனால் மதப்பிரிவுகளில் த்வேஷம் கிடையாது.

WOMEN'S INDIAN ASSOCIATION

இந்திய மாதர் சங்கம்.

நிர்வாஹிகள்—1932—1933.

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போதன நிர்வாக ஸபை

எல்லாக் கிளைகளின் காரியதரிசிகள்.

ஸங்கத்தின் பத்திரிகை

'ஸ்திரீ தர்மம்'

பத்திராதிபர்: டாக்டர் (மிஸிஸ்) முத்து லக்ஷ்மி ரெட்டி
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தலைமை ஆபீஸ்: பாந்தியன் கார்டன்ஸ், எக்மோர், சென்னை.

இந்திய மாதர் ஸங்கம் மெம்பராவதற்கு வருஷச்சந்தா குறைந்தது		ரூ.	1	0	0
ஸ்திரீ தர்மம் மெம்பர்களுக்கு	"	"	3	0	0
மற்றவர்களுக்கு	"	"	5	0	0
தமிழ்பாக மட்டும்	"	"	1	0	0

மெம்பர் அல்லாத ஸ்திரீதர்மச்சந்தாதார் ஆக விரும்புபவர், அடியிற் கண்ட விலாசத்துக்கு எழுதவும்:—

ஸெக்ரிடேரி,
மாதர் இந்திய ஸங்கம்,
பாந்தியன் கார்டன்,
எழும்பூர், மதராஸ்.

TAMIL

ஸ்திரீ தர்மம் தமிழ்பாகம் 1933-ம் வருஷ பிப்ரவரிமீ

வழக்கங்களும், ஸனாதன தர்மமும்

1. நம் ஹிந்து மதத்தின் கொள்கைப்படி இப்பாரதநாடு புண்யபூமி. தேவர்கூட இங்கு பிறக்க ஆசைப்படுகிறார்கள். ஏனெனில் இங்கு பிறந்தவர் ஸனாதன (அதாவது எக்காலமும் மாறாத) தர்மமுறையால் ஈசனருளைப்பெறுகின்றனர். இந்த தர்மம் 'யக்ஞம்' என்ற முறையை ஆதாரமாகக்கொண்டது. "யக்ஞ முறை" யாவது, "தன் உயிர், பொருள், மதி, சொல்" இவைகளால் ஒவ்வொருவரும் இயன்றமட்டும் பிறர் நன்மையையே தேடுவது (ஸ்ரீமத் பாகவதம் 10 ஸ். 22 அத். ச்லோ. 35). இம்முறையால், அகில வஸ்துக்களினுள்ளும் இருக்கும் ஈசனை ஸேவித்து, எங்குமுள்ளது 'அவனே' என்ற உணர்ச்சிபெறுவது, பராபக்தி பெறுவது நம் வாழ்நாளின் நோக்கம். இதுவே நமது ஹிந்து மதத்தின் கொள்கை.

2. இந்த ஸனாதனதர்மம் என்பதை அறிவது எப்படி? இதை யுதிஷ்டிரர், நாரதரைநோக்கிச் சொல்லுகிறார்

"नारायण परा विप्राः धर्मं गुह्यं परं विदु
करुणाः साधवः शान्ता स्त्वद्विधा न तथाऽपरे"

ஸ்ரீமத் பாகவதம் ஸ்கந்த 7 அத். 11 ஸ்லோ 4.

அர்த்தம்

நாராயணனை (எவ்வுயிரினுள்ளும் விளங்குபவனையே) பெரிதாய்க்கொண்டு, கருணையும், அமைதியும் உருவான தம்மைப்போன்ற ஸாதுக்களே நுட்பமான பரதர்மத்தை அறிவர்: மற்றவர் அவ்வாறு அறியமுடியாது."

ஆகவே எவ்வுயிரிடமும் கருணையும், உலகில் நிகழும் எச்செய்கையாலும் அலைபடாத அமைதியும், பரமனே கதியென்ற இடைவிடாத ஓர்நோக்கத் தவிப்பும் உள்ளவருக்கே பரதர்மத்தின் வழி தெரியும். இம்மூன்று குணங்களையும் நாம் கைபற்றவேண்டும். இல்லாவிடின் ஹிந்து தர்மம நமக்குப் புலப்படாது.

3. இந்த மேலான வாழ்க்கை முறையை, யுக்தியாலாவது, தர்க்கத்தாலாவது அறியமுடியாது.

न चास्य कश्चिन्निपुणेन धातुरवैति जन्तुः कुमनीष ऊतीः।
नामानि रूपाणि मनो वचोभिः सन्तन्वतो नटचर्यामिवाज्ञः॥

ஸ்ரீமத் பாகவதம் ஸ்க 1 அத். 3 ஸ்லோ. 37. நம் யாவரையும் காக்கும் இந்த ஈசனது செய்கைகளை, உலக புத்தியின் திறமையாலும், யுக்திகளாலும் அறிய முடியாது. நாடகத்தில் பலவேஷம் போடும் ஒருவனது செய்கைகளும் பேச்சுக்களும் பலவிதமானவை. அதுபோலவே ஈசனும் மனதினாலும், பேச்சுகளாலும் பல உருவாய்த்தோன்றி, பலபெயர் தரிக்கிறான். அவ்வனைத்திலும் உள்ளிருப்பவன் அவனே என்றறிவது மெய்ஞான மற்றவருக்கு முடியாது.

பின்பு, அவனையும் அவன் நெறியையும் அறிவது எப்படி: யார் அறிய முடியும். இதையும் ப்ரும்மா உரைக்கிறார்.

स वेद धातुः पदवीं परस्य दुरन्तवीर्यस्य रथाङ्गपाणेः।
यो ऽमायया सन्ततया अनुवृत्त्या भजेत तत्पादसरोजगन्धम् ॥

ஸ்ரீமத் பாகவதம். ஸ்க. 1 அத். 3 ஸ்லோ. 38.

முடிவற்ற தூய செய்கைகளையுடைய அப்பரமனது நிலையை மனதில் சிறிதும் கபடமும் வேஷமுமின்றி, இடைவிடாது அவனது பாதகமலத்தின் நறுமணத்தைத் தேடுபவனே அறிவான்.

அவன் பாதத்தின் நறுமணமாவது, அவன் சென்று காட்டிய வழிகளின் இனிமையை அறிதல். ஆகவே உலகில் எச்செய்கையாலும் அலைபடாமையும், மனதில் கபடமின்மையும் அகிலத்திலும் அவன் நிலையையே காணும் இடைவிடாத மனத்தவிப்பும் நம் ஒவ்வொருவருக்கும் வேண்டும்.

4. இந்த தூய்மையையும், பரமன் நிலைதேடும் மனதவிப்பையுமே, தபஸ் என்பர். இது ஒன்றுதான் நம் மெய்க்கடமையை அறியும் வழி. இவ்வழி நாடுபவருக்கு பரமன் உள்ளத்தில் ஒளிகொடுப்பான் இதுவே துருவன், ப்ரஹ்லாதன் முதலியவர் கைப்பற்றிய முறை.

ஆனால் இதைக் கைப்பற்றுவது எளிதல்ல. ஆகவே இவ்வித கஷ்டப்பட முடியாதவருக்கு "பெரியோர் செல்வதே வழி"
"**महाजनो येन गतः स पन्थाः**" என்ற இரண்டாம் வழி ஏற்பட்டது. இது மெய் வழியாகாது. "பெரியோர் யார்! அவர் சென்ற வழி எது? அதை தற்காலம் நடத்துவது எப்படி?" இதையெல்லாம் மெய்யாக அறியவேண்டுமாயின், முன்சொன்ன ஓர் நோக்கமும்; பரமனை ஒட்டிய தவிப்பும் வேண்டும். இல்லாவிடின் இது அக்ஞானமாகிறது. இது ஒரு பெரிய விலங்காகிறது. ஈசனை மறைத்து, பாபத்தையே தர்மம்போல் காட்டுகிறது. கோவர்த்தன யக்ஞத்தின் போது, நந்தகோபர் "முன்னோர் சென்றவழி நாமும் செல்லுவோம்" என்றதை கிருஷ்ணன் முறித்துப்பேசி, அவர்களை அகில ஜந்துக்களிலும் ஈசனைக்காணும் புதுவழி நடக்கச் செய்ததைக்காணுக.

5. நம் நாட்டை பகவான் யக்ஞ புருஷனாக இருந்து காப்பாற்றுகிறான்; ஸப்தருஷிகளும், லோகபாலர்களும் அவன் உத்தரவுப்படி நம் நாட்டை ஆளுகிறார்கள் என்பதும் நம்கொள்கை. 'க்ஷத்ரியர் பலத்தைச்சுடு! ப்ராம்மணர் பலமே பலம்! ஓர் ப்ராமணனது ஓர் அஸ்த்ரத்தால் க்ஷத்திரியரது அகில பலமும் நசிக்கும்' என்பது ப்ராம்மணரது மெய்நிலை. இது மெய்யாயின் இக்காலத்தில் ப்ராமணருக்குத் திண்டாட்டம் ஏன்? பூமிதேவர்களாயிருந்து பூமிபூராவையும் காப்பாற்ற வேண்டிய ப்ராமணர்களும், ஆசார்யர்களும், ஆட்டுக்கூட்டங்கள்போல் பயந்து இங்குமங்கும் ஓடிக் கண்டவரையெல்லாம் சரணமடைவதேன்? இவர்களுள் ஒருவரது ப்ரதிக்ஞையே ஏன் நாட்டைக் காக்கவில்லை? இவர்களது ஸ்வதர்ம மன்றோ இவர்களைத் தாங்கவேண்டும்? ஈசனையே பிடியாகக் கொண்ட, மலைபோன்ற உறுதிநிலை இவர்களுக்கு ஏன் இல்லாமல் போயிற்று? அப்பொழுது இவர்களுள் மெய்தர்மம் செய்பவர் ஒருவர்கூட இல்லையா? இவர்கள் செய்வதெல்லாம் அதர்மமா? முன்சொன்ன தூயதவிப்புடன், நம் பரமனையே, நாம் ஒவ்வொருவரும் நோக்கி மனதினால் சிந்தித்துக் கேட்டால், அவனே இதற்குப் பதில் அளிப்பான்.

6. நமக்கு வேதமே மெய்யாகக்கொண்ட ஓர்நிலை உளதா என்பதை கவனிப்போம். ஐந்தாறு வருஷத்திற்குமுன் சிலர், சிசுவிவாஹத்தைத் தடுப்பதற்காக "சாரதா சட்டம்" என்பதை ஏற்படுத்தினர். அது நம் வேதங்களில் சொல்லியிருக்கும் தூய முறையே என்றும் பலர் எடுத்துக்காட்டினர். ஆனால் யாவரும் இது "வழக்கத்துக்கு விரோதம்! இதனால் எங்கள் ஜாதி மதமே

நாசமாகும்” என்றனர். பரபரப்புடன் யாவரும் கூடி கூக்குரலிட்டனர். வேதமே நமக்கு ஆதாரம் என்று ஓர் முறைசொல்லுகிறோம். “அதின்படியே நடப்போம்” என்றால் “அல்ல! வழக்கமே எங்களுக்கு ஆதாரம்” என்று சொல்லுகிறோம் வழக்கமோ, ஒவ்வோர் ஊரிலும், ஜாதியிலும், காலத்திலும் வெவ்வேறு. இது ஸநாதன தர்மமாகுமா? ஆகவே மெய் ஸனாதன தர்மத்தை வெறுத்து, மதியிழந்து, பயம்கொண்டு, அதர்மத்தையே கைப்பற்றுகிறோமா? நம் இழிய நிலை இதின் கர்ம பலனா?” ஆழ யோசிப்போமாக.

7. பிறகு மஹாத்மா காந்தி “தீண்டாமை என்பது அதர்மம். அகில ஜீவருள்ளும் இருப்பது ஈசனே என்று கண்டு அன்பு ஸேவை செய்வதே நம் ஸனாதன தர்மம்” என்றனர் உடல், உடை, மனச்சுத்தத்துடனும், பக்தியுடனும், ஈசனை வணங்கவருபவர் யாவரும் கோவில்களுள் வரவிடவேண்டுமென்றனர். இது புதிய தர்மமன்று: நம் ஸனாதனதர்மமே. அவ்வாறு மனத்தவிப்புடன் வருபவரை ஈசனே எதிர்கொண்டு அழைத்துவா தம் தூதரை அனுப்பியதாக நம் புராணங்களில் பல கதைகள் உள. இவ்விஷயத்திலும் கணக்கற்ற ஆக்ஷேபங்களும், கலக்கமும் உண்டாகிறது. ஈசன் யாவருள்ளும் உளனா, இல்லையா? கோவிலுள் ஸ்ரீமூர்த்தியிலிருக்கும் அப் பரமன் யாவருக்கும் தாய் தகப்பனா இல்லையா? தம் குழந்தைகளுள் சிலர் இழிய நிலையிலிருந்தால், தாய் தந்தையர் மனம் அவர்களை நோக்கியன்றோ விசேஷ இரக்கமும் அன்பும் அடையும். ஆகவே கோவில்களுள் இருப்பது அப்பரமனே என்று நமக்கு மெய் உணர்ச்சி இருந்தால், இவ்விஷயத்தில் இவ்வளவு குழப்பமடைவோமா? அப்பரமனுக்குத் தன்னைக்காபாற்றிக்கொள்ளும் சக்தி கிடையாதா? எவ்வுயிரையும் அவனாகப் பார்பதன்றோ அவனது உத்தம பூஜை? பின் இக்குழப்பமும், ஆரவாரமும் அவனிடம் நம்பிக்கை இன்மையாலல்லவா வருகிறது. இதெல்லாம். ஸனாதன தர்மமா? இதையும், ஒவ்வொருவரும் நம் மனதுள் தவிப்புடன் சிந்தித்து அப் பரமனையே கேட்டு நடப்போமாக.

ஜி. விசாலாக்ஷி

வட இந்தியாவில் விவாஹ சீர்திருத்தக்கூட்டம்

ஸ்ரீமான். K. நடராஜன் தலைமையுரை

பாட்னாவில் ஜனவரி மீ 15ம் தேதியன்று நடந்த விவாஹ சீர்திருத்தக் கூட்டத்தில் ஸ்ரீமான் நடராஜன் வாசித்த தலைமைப் பத்திரத்தின் சுருக்கம தமிழில் பின்வருமாறு.

வெகு நாட்களாக இந்தியாவில் சமூகச் சீர்திருத்தம், விவாஹ ஸம்மந்தமாகவே நடந்துக்கொண்டு வருகிறது. இது இந்தியாவில் முதன் முதல் ஸதி நிருக்கத்திலிருந்து ஆரம்பித்தது. சிசு விதவைகளின் இழிய நிலைமையைப் போக்குவதற்கு அநேகர் ப்ரயாஸம் எடுக்க ஆரம்பித்தார்கள். இதன் பலனாக ‘விதவா விவாக சட்டம்’ செய்யப்பட்டது. ஆனால் இந்தியாவில் சிசுவிதவைகளே இல்லாமல் செய்வதற்கும், ஸ்திரீகளுக்குள் கல்வியைப் பரப்புவதற்கும், கல்யாண

வயதைய உயர்த்த வேண்டியது அவசியமாயிற்று. இதற்கு அனுகூலமாக சாரதாசட்டம் அமுலுக்குக் கொண்டுவரப்பட்டது.

சிலகாலத்துக்குமுன் சிசுவிவாஹம் ஹிந்துக்களுக்குள் மட்டும்தான் உண்டு என்று எல்லோரும் நினைத்திருந்தார்கள். ஆனால் 'ஏஜ் ஆப் கன்ஸென்டு கமிடி' (Age of Consent Committee) யின் மூலமாக இந்த வழக்கம் முஸ்லிம்களுக்குள்ளும், கிறிஸ்தவர்களுக்குள்ளும் உண்டு என்று தெரியவருகிறது. சிசுவிவாஹத்தைத் தடுப்பதுதான் இந்தியாவிற்கு மிகவும் அவசியமான விவாஹச் சீர்திருத்தம் என்பது என்னுடைய கொள்கை. இதுவன்றி, ஸ்திரீகளின் நிலைமையை உயர்த்த நாம் செய்யும் ஒவ்வொரு முயற்சியும் வீணாகும். பெண்களுக்குள் கல்வியைப் பரப்புவது. சிசுவிவாஹத்தை ஒழிப்பது இவ்விரண்டுமேதான், நாம் நம ஸமூகத்தைச் சீர்திருத்துவதற்கு செய்யவேண்டிய முதல் சீர்திருத்தங்கள்.

நமது ஹிந்து விவாஹம், முன்காலத்தில் இருந்தாற்போல் சுத்தமாக இருக்கவேண்டுமானால், பெண்சாதி இறந்த புருஷர்களும், விதவைகளைப்போல் மறுகல்யாணம் இல்லாமல் இருக்கவேண்டும். ஆனால் தற்காலத்திலோ புருஷர்கள் மறுபடியும் எவ்வளவு முறை வேண்டுமானாலும் விவாஹம் செய்துகொள்ளுகிறார்கள். ஆகையால் அவர்களுக்கு இஷ்டமிருக்குமானால் மறுபடி விவாஹம் செய்துகொண்டு சுகிக்க விதவைகளுக்கும் நாம் அதிகாரம் கொடுக்கவேண்டும்

விதவா விவாகத்திலாவது, வேறொரு ஜாதியில் கல்யாணம் செய்துகொள்வதிலாவது, மிகவும் ச்லாகிக்கத் தக்கது ஒன்றுமில்லை. விதவைகளுக்கு மறுபடி கல்யாணம் செய்துகொள்ள பாத்யதை இருக்கிற ஒவ்வொரு தேசத்திலும் குழந்தைகளையுடைய அநேக விதவைகள் மறுகல்யாணம் செய்துகொள்வதில்லை. அதுபோலவே, இந்தியாவில் நாம் சிசுவிவாகத்தை ஒழித்துவிட்டோமானால் மறுகல்யாணம் செய்துகொள்ள பாத்யதை இருந்தபோதிலும், அநேகம் விதவைகள் மறுகல்யாணம் செய்துகொள்ள மாட்டார்கள்.

மற்றொரு ஜாதியில் கல்யாணம் செய்துகொள்ளவும் உரிமை வேண்டியது அவசியம். ஆனால் இப்பொழுது இம்மாதிரி நடக்கும் விவாஹங்களில் அநேகம் வேடிக்கைச் செயல்களாகவே இருக்கின்றன. இம்மாதிரி விவாஹங்கள், மனைவியும், கணவனும் விவாஹத்துக்கு முன்னமேயே, வெகுநாள் பழகியிருந்தால்தான் ஸந்தோஷத்தைத் தரக்கூடியது.

ஸ்திரீதனத்தைப் பற்றியும், கல்யாணத்திற்காக ஜாஸ்தி சிலவு செய்வதைப்பற்றியும் சிலவார்த்தைகள் சொல்லவேண்டியது மிகவும் அவசியம். இப்பொழுது ஒரு ஹிந்துப் பெண்ணுக்கு அவள் தாய்தந்தையர் செய்யும் சிலவெல்லாம் அவள் விவாகத்தில் தான் பெண்களின் விவாஹவயதை நாம் உயர்த்தினால் இந்தப் பணமெல்லாம் அப்பெண்ணைப் படிக்கவைப்பதில் சிலவாய்விடும். ஆகையால் கல்யாணச்சிலவு தானே குறைந்துவிடும். மேலும் பெண் படித்திருந்தால் அவள் கணவனுக்கு ஓர் உதவியாயிருப்பாள். ஆகையால் ஜாஸ்தி ஸ்திரீதனம் வாங்கும் வழக்கம் தானே குறைந்துவிடும். மேலும், பெண்களுக்குக் கொடுக்கும் ஸ்திரீதனத்தை, அவர்களுடைய புருஷர்களாவது, புருஷர் வீட்டுக்காரர்களாவது சிலவு செய்யக்கூடாது என்று நாம் ஒரு சட்டம் செய்தோமானால் இந்த ஸ்திரீதனம் ஓர் துன்பமாயில்லாமல் ஸ்திரீகளுக்கு மிகவும் உதவியாயிருக்கும்.

இச்சமயம் சமூகச் சீர்திருத்தத்திற்கு மிகவும் தகுந்தது என்பது, கோஷாவை ஒழிப்பதற்கு இப்பொழுது நடக்கும் முயற்சிகளிலிருந்து நன்கு புலப்படுகிறது. இந்தியாவின் சமூக வாழ்வில் ஸ்திரீகளின் நிலைமையை உயர்த்துவதற்கு சரியான வழி கோஷாவை ஒழிப்பதுதான்.

ஒரு புருஷன் அநேக ஸ்திரீகளை விவாஹம் செய்துக்கொள்ளும் வழக்கம் வரவரக் குறைந்துக்கொண்டு வருகிறது. இவ்வழக்கம் இப்பொழுது மஹாராஜாக்களுக்குள்ளும், நவாபுகளுக்குள்ளும்தான் இருந்துக்கொண்டு வருகிறது. இருந்தபோதிலும், ஒரு புருஷன் அநேகம் ஸ்திரீகளை கல்யாணம் செய்துக் கொள்ளலாம் என்ற சட்டம் ஒழிக்கப்படவேண்டும். விவாஹ சமயத்தில் தான் மறு விவாகம் செய்துக்கொள்வதில்லை என்று வாக்குறுதி கொடுக்கும் ஓர் புருஷன் மறு விவாஹம் செய்துக்கொண்டால் தண்டிக்கப் படவேண்டும் என்று ஓர் சட்டம் கொண்டுவர வேண்டியது அவசியம். இப்பொழுது ஸாதாரண ஜனங்களுக்குள் நடக்கும் விவாஹங்களில் பெரும்பான்மை இச்சட்டப்படி நடக்கும் என்பதற்கு சந்தேகமில்லை.

இப்பொழுது இந்திய சட்டசபையில், ஹிந்துவிவாஹ ரத்து சட்டம் ஒன்று ஸர் ஹரி ஸிங் கௌர் கொண்டுவந்திருக்கிறார். இச்சட்டம் முன்னிருந்த நம் ஹிந்து தர்மத்தை மறுபடி கொண்டுவருவதற்குதான் முயற்சி செய்கிறது. இச்சட்டத்தை நாம் ஒப்புக்கொள்ள வேண்டியது மிக அவசியம். இவ்விஷயத்தில் பரோடா ராஜ்யந்தான் ப்ரிடிஷ் இந்தியாவுக்கு வழிகாட்டியிருக்கிறது. இதுபோன்ற சட்டம் ஒன்று பரோடா ராஜ்யத்தில் இப்பொழுது அமுலுக்குக் கொண்டுவரப் பட்டிருக்கிறது.

நமது விவாஹச் சீர்திருத்த முயற்சிசெய்பவர்கள், ப்ரஸவத்தடுப்பு முறைகளைப் (Birth Control) பரப்புவதிலும் சற்று ஊக்கம் எடுத்துக்கொள்ள வேண்டும். ஸமீபத்தில லக்னோவில் நடந்த அகில இந்திய மாதர் மஹாநாடு ப்ரஸவத் தடுப்புமுறைகளை ஜனங்களுள் பரப்பவேண்டும் என்று ஓர் தீர்மானம்செய்தது. ஆனால் ப்ரஸவத் தடுப்பு முறைகளைக் கைப்பற்றுவதற்கு ஜாஸ்திபணச்செலவு அவச்யமாயிருக்கிறது. நாட்டில் பெரும் பான்மையோர் ஒருவேளை சாப்பாட்டுக்குக் கூட பணமில்லாமல் கஷ்டப்படும்போது, அவர்களை இவ்விஷயத்தில் பணம் செலவிட சொல்வது, ஸரியான முறையில்லை. ஆயினும், சிறுபெண்கள், சிறு வயதிலேயே அநேக ப்ரஸவங்களால் கஷ்ட மடைவதைத் தடுப்பதற்கு நாம் முயற்சி செய்யவேண்டியது மிகவும் அவசியம்

பெண் கல்வி இலாகா

சர்க்கார் சிக்கனம்

சென்னை மாதர் எதிர்ப்பு

ஜனவரி மாதம் 23 தேதி மாலை பாந்தியன் நந்தவனத்தில் இந்திய பெண்கள் சங்கத்தின் சார்பில் பெண்கள் பொதுக்கூட்டமொன்று நடைபெற்றது. பெண் கல்வி இலாகாவில் சிக்கனம் செய்யக்கூடாதென்பதை அதிகாரிகளுக்கு வற்புறுத்த வேண்டுமென்பதே அக்கூட்டத்தின் நோக்கம். முனகாலா ராணி சாஹெப் தலைமை வகித்தார். டாக்டர் முத்துலட்சுமி ரெட்டி, ஸ்ரீமதி அம்மு ஸ்வாமிநாதன, ஸ்ரீமதி ராமசாமி சிவன், ஸ்ரீமதி அலர்மேலுமங்கைத் தாயாரம்மாள், ஸ்ரீமதி நஸிர் ஹுசேன் முதலியோர் விஜயஞ் செய்திருந்தனர்.

டாக்டர் முத்துலட்சுமி ரெட்டி முதன முதலாகப் பேசுகையில் சொன்னதாவது:—"வெளி ஜில்லாக்களிலுள்ள சில சிறுமியர் பாடசாலைகளை மூடி வருவதுபற்றியும், சிறுமியர், சிறுவர் பாடசாலைகளில் படிக்க வேண்டிய நிர்ப்பந்தம் ஏற்படுவதுபற்றியும் நான் மிகவும் வருந்துகிறேன். இதனால் பெண் கல்வி முன்னேற்றம் தடைபடும். நகரங்களில்கூட பெற்றோர்கள், தங்கள் சிறுமிகளை சிறுவர் பாடசாலைகளுக்கு அனுப்புவதில்லை. கிராமங்களில் என்ன நடக்குமென்பதைச் சொல்லவே வேண்டுவதில்லை. இந்திய கல்வி முன்னேற்றத்தைக்கோரி, எல்லாவிதங்களிலும் பெண் கல்வி அபிவிருத்திக்கே முதன் முதலாக சாதனங்கள் செய்து கொடுக்கவேண்டுமென்று எல்லா கமிட்டிகளும் சிபார்சு செய்திருக்கின்றனவென்பதை நான் வற்புறுத்திக் கூறுகின்றேன்."

ஸ்ரீமதி. ராமசாமிசிவன் அடுத்த படியாகப் பேசுகையில், எந்த செலவைக் குறைத்தாலும் பெண் கல்விக்கான செலவைக் குறைக்கக் கூடாதென்று வற்புறுத்தினர்.

ஸ்ரீமதி பத்மாவதி அம்மாள் பெண் கல்வி அவசியத்தை வற்புறுத்தினர்.

ஸ்ரீமதி. நாஸிர் ஹுசேன் பேசுகையில் சொன்னதாவது:—"ஏற்கனவே, பெண் கல்வி அபிவிருத்திக்காக போதிய சாதனங்களே இல்லை. இந்நிலையில் சர்க்கார் மேலும் சிக்கனம் செய்ய முயலுவது வருந்தத்தக்கதாகும். துரதிஷ்டமாக பெண்களில் பெரும்பான்மையோர் எழுத்து வாசனை இன்றி இருக்கின்றனர். சர்க்கார் தங்கள் பொறுப்பை உணர்ந்து பெண் கல்விக்காக போதிய மான்யம் வழங்கவேண்டும். சிக்கனம்செய்தால் பெண் கல்விக்குப் பாதகம் ஏற்படும்."

அடுத்தபடியாக ஸ்ரீமதி. அலர்மேலுமங்கைத் தாயாரம்மாள் பேசுகையில், பெண் கல்வி மோசமான நிலையிலிருக்கிறதென்றும், சர்க்கார் உதவி செய்யாவிட்டால், இந்திய பெண்களும் தேசாபிமானத்துடன் சொந்தமுயற்சியில் கல்வி பரப்ப முற்படவேண்டுமென்று வற்புத்துவதாகவும், ஹரிஜனப் பெண்மணிகளின் கல்வி முன்னேற்றத்திற்காகவும், இதர உரிமைகளுக்காகவும் உழைக்க வேண்டுவது அவசியமென்றும் பேசினர்.

கீழ்க்கண்ட தீர்மானங்கள் ஏகமனதாக நிறைவேறின:—

1. பெண் கல்விக்காக செலவிடும் தொகை போதிய தல்லவாக விருக்கையிலே, இந்த இலாகாவில் சிக்கனம் செய்வதை இக்கூட்டம் பலமாக எதிர்க்கிறது.

2. பெண் இன்ஸ்பெக்டர்களையும், சென்னை கல்வி இலாகாவில் இதர பெண் உத்தியோகஸ்தர்களையும் எக்காரணத்தையும் கொண்டு குறைக்கக் கூடாதென்று இக்கூட்டம் அதிகாரிகளை வற்புறுத்துகிறது.

3. சிறுமியர் பாடசாலைகளையும், சிறுவர் பாடசாலைகளையும் ஒன்றுக்கும் எந்த உத்தேசத்தையும் கீழ்கண்ட காரணங்களை முன்னிட்டு இக்கூட்டம் பலமாக எதிர்க்கிறது. முக்கியமாக இந்நகரை அல்லாத ஜில்லாக்களிலும் கிராமவாசங்களிலும் அப்படி செய்யக்கூடாது. காரணங்களாவன:—

க. வெளி ஜில்லாக்களிலுள்ள ஜனங்கள் வைதீகர்களாகையால் தங்கள் சிறுமிகளை சிறுவர் பாடசாலைகளுக்கு அனுப்பமாட்டார்கள் அவசியத்தின் பேரில் அனுப்பினலும், கொஞ்சகாலமே அனுப்பி, மீண்டும் நிறுத்திவிடுவார்கள்.

கா. சிறுவர் பாடசாலைகளில், சிறுமிகளுக்கு அவசியமாக வேண்டப்படும் சங்கீதம், கோலாட்டம், பின்னல், குடித்தன சாஸ்திரம் இவைகளைப் போதிக்க இடமில்லாமற் போகிறது.

3. டவுன்களைக்காட்டிலும் கிராமங்களில் படித்த பெண்கள் மிகவும் குறைவு.

4. நல்ல கல்வி தேர்ச்சிபெற்ற பெண்கள் சங்கீதமும் நன்கு தெரிந்துக் கொள்ளும் பொருட்டு, ராணி மேரி கல்லூரியில் பி. ஏ. மாணவிகளுக்கு சங்கீத வகுப்பை மீண்டும் ஆரம்பிக்கும்படி இக்கூட்டம் அதிகாரிகளைக் கேட்டுக் கொள்ளுகிறது.

5. இம் மாகாணத்திலுள்ள சிறுமியர் பாடசாலைகள், முக்கியமாக மாடல் டிரயினிங் கல்லூரிகள், பாடசாலைகள் இவைகளில் குடித்தன சாஸ்திரம் போதிக்கவும் வைத்ய சோதனை செய்யவும், தேகப்பயிற்சி அளிக்கவும் செலவிடும் தொகையில் எவ்வித சிக்கனமும் மேற்கொள்வதை இக்கூட்டம் பலமாக எதிர்க்கிறது.

6. கல்வி இலாகாவில் சிக்கனத்திட்டப்படி, பெண் நிர்வாக ஆபீசர் பதவியில் எவரையும் நியமிக்காதிருப்பதுபற்றி வருந்துவதுடன், இம்மாகாணத்தில் பெண் கல்வி சம்பந்தமாக இருக்கவேண்டிய விசேஷ தேவைகளைப் பற்றி கல்வி இலாகா அதிகாரிக்கும், கல்வி மந்திரிக்கும் யோசனைகூற பெண்கள் ஆலோசனைசபை யொன்றையாவது நியமிக்கும்படி இக்கூட்டம் பலமாக சிபார்சு செய்கிறது.

7. இத்தீர்மானங்களை கல்வி இலாகா அதிகாரி, கல்வி மந்திரி, கவர்னர் இவர்களுக்குத் தெரிவிக்க இக்கூட்டம் தலைவருக்கு அனுமதி அளிக்கிறது.

தீர்மானங்கள் நிறைவேறியதும், வந்தனோபசாரத்துடன் கூட்டம் கலைந்தது.

சமாசாரக் குறிப்புகள்

அரசியல் 3வது வட்டமேஜைக்குப் போனவர் யாவரும் ஒவ்வொருவராகத் திரும்பிவந்து விட்டனர். வந்ததும் முதல் ஸப்ரு ஜயகர் முதலிய மிதவாதித் தலைவர் யாவரும், "மஹாத்மா காந்தியையும்", காங்கரஸ் இயக்கத்துக்காக சிறையானவரையும் கவர்மெண்டார் விடுவிப்பார்கள் என்று எதிர்பார்த்து வருகின்றனர். ஆனால் இதுவரை இதற்கு வழியைக் காணோம். வந்ததும் மிதவாதிகள் கூடி "புது அரசியலில் மெய்யான பொறுப்புகளும், சுமார் 5 வருஷங்களுள் பணப்பொறுப்பிலும், சேனைப்பொறுப்பிலும் பூர்ண ஸ்வதந்திரமும் கொடுத்தாலன்றி, அந்த அரசியல் முறை இங்கு நிறைவேறாது என்று தம் அபிப்பிராயத்தை வெளியிட்டார்கள்.

அகில கக்ஷியாரையும் ஒன்றுபடுத்த வேண்டுமென்று, ஸ்ரீ பண்டிட் மாளவியாஜி முயற்சித்த யூனிடி கான்பெரேன்ஸ் பெங்கால் தேசத்து ஹிந்துக்களும் மகமதியர்களும் ஒத்து வராமையால் தடைபட்டு நிற்கிறது.

இதில் பூர்ண கவனம் செலுத்துமுன், மஹாத்மா காந்தியின் உண்ணாவிரதம் நாட்டோர் யாவரது கவனத்தையும் "தீண்டாமையை ஒழித்தல்" என்ற விஷயத்தில் இழுத்துவிட்டது. தீண்டாமை "தொன்று தொட்டு இந்நாட்டில் இருக்கும் ஒரு கேடு! இதை ஒரு மாதத்திலாவது, ஒரு வருஷத்திலாவது ஒழித்து விட முடியுமா? இதுவரை ஒருவரும் கவனியாதிருந்த இவ்விஷயத்தில் யாவர் கவனத்தையும் இப்படி திடீரென்று இழுப்பதற்குக் கருத்தென்ன? இது புது அரசிய லியக்கத்தில் தீண்டாதார் என்று ஓர் கக்ஷி பிரிந்து போகாதிருக்கும்படி, ஹிந்து ஸமூஹத்தை "வோட்டுக்காக" ஒன்று சேர்க்கும் அரசியல் இயக்கம்!" என்று பலர் கருதுகிறார்கள். மஹாத்மா காந்தி முதலியவர் சொல்வதாவது:—

"அவ்வாறு ஹிந்து ஸமூகம் ஒன்றுவது ஓர் பயனாக இருக்கலாம். ஆனால் தீண்டாமையை ஒழிப்பது நம் ஹிந்துமதத்தை சுத்தமாக்கும் இயக்கமே! இந்த தீமை செய்பவரே இப்பாவம் செய்பவர். ஈசன் அம்சமான சிலரை தூர நில் என்பதும், ஈசன் அருகில் நாங்கள்தான் போகலாம்! நீ வரக்கூடாது என்பதும், அஹங்காரத்தையும் கர்வத்தையும் ஈசன் முறையைக் காணமுடியாத மன இருளையுமே விளைவிக்கும். பிராமணர் முதலியவர் தம் மெய் நிலையை இழந்து, ஸிம்மம்போலின்றி ஆடுமாடுபோலாவதற்கு இதுவே காரணம். இனியாவது அகிலமும் ஈசனே, தாழ்மையும் யாவரிடமும் அன்புமே அவனது உத்தம ஸேவை என்ற முறையைக் கைப்பற்றுவோம். அப்பொழுதுதான் ஈசன் மெய்யாக நம் தலைவனாவான்! நம்மை உயர் நிலைக்கு நடத்திச்செல்வான். அவன் தலைமையின்றி நாம் நாசமடைவோம்" என்பது மஹாத்மா காந்தி முதலியவர் உரைப்பது.

இத்தீண்டாமையை ஒழித்து, சில நிபந்தனைகளுக் குட்பட்டு, கோவில் ட்ரஸ்டிகள், தீண்டாஜாதியர் என்பவரையும் கோவில்களுள் விடலாம் "என்று டாக்டர் ஸுப்பராயன் அவர்கள் மதராஸ் சட்ட ஸபையில் ஓர் மசோதா சட்டம் கொண்டு வந்தார். கோவில் பிரஸ்தாபமின்றி," தீண்டாதர் என்ற காரணத்தால், பொது ஸ்தலங்களில் வருவதை தடுக்க யாருக்கும் அதிகாரமில்லை" என்று கண்டு, டெல்லி சட்ட சபையில் ஸ்ரீ ரங்கய்யர் ஓர் பொதுசட்டம் கொண்டுவந்தார். வைஸ்ராய் அவர்கள், டாக்டர் ஸுப்பராயனது சட்டம் ஓர் மாகாணத்தையே ஒட்டியது. ரங்கய்யர்களது சட்டம் இந்தியா பூராவையும் ஒட்டியது. இவ் விஷயம் இந்தியா பூராவையும் ஒட்டியது என்று காரணம் கண்டு, டாக்டர் சுப்பராயன் சட்டம் கொண்டுவர அனுமதி மறுத்து, ஸ்ரீ ரங்கய்யர் சட்டம் கொண்டுவரமட்டும் அனுமதிகொடுத்தார். ஒரு வருஷம் வரை தாக்காட்டி, மஹாத்மா காந்தியையும் காங்கிரஸையும் புது அரசியல் அமுலுக்கு வருமுன் வேறு இயக்கங்களுக்கு வரவிடாமல், இந்த இயக்கத்திலேயே ஆழ்ந்திருக்கச் செய்வதற்கு கவர்மெண்டார் செய்யும் யுக்தி இது, என்று சிலர் கருத்து.

தீண்டாமையை ஒழிப்பதும், கோவில் பிரவேசமுமே கிட்ட தட்ட இரு கக்ஷியிலும் நாட்டோர் கவனம் பூராவையும் இழுக்கிறது இடையிலகப்பட்ட இத்தீண்டாதவர் என்பர் உணவும் உடையும், குடியிருக்க வீடுமின்றித் திண்டாடுகின்றனர். இவ்வாறு இயக்கம் செய்பவருள் சிலராவது, அச்சாதியருடன் நெருங்கிப் பழகி, அவர்கள் கஷ்டங்களை தீர்த்து, பலவிதத்திலும் அவர்களுக்கு உதவி செய்ய முயற்சிப்பது, மெய் உதவியாகும். இதற்காக ஹரிஜன சேவை ஸங்கங்கள் பல ஏற்பட்டும் அவை பேச்சிலும் கோவில் பிரவேச பிரசங்கத்திலேயுமே அநேகமாய் கவனம் செலுத்துகின்றன. மஹாத்மா காந்தியும் கோவிலுள் பிரவேசிக்கலாம் என்று ஒரு உணர்ச்சி வந்தாலே தீண்டாதாரது குறைகள் யாவும் ஸூரியனைக் கண்ட பனிபோல் பறந்து போகும் என்கிறார். "நந்தன் போன்ற" உத்தம பக்தி பெற்றாலன்றி இது எப்படி உண்மையாகும் என்பது தெளிவாய்த் தெரியவில்லை.

అఖిల భారత మహిళా మహాసభ, లఖ్నో, 1932-33.

విద్యాసంబంధ తీర్మానములు

నిర్బంధ ప్రాథమిక విద్య :—

1. బాలురకు బాలికలకు 12 ఏండ్ల వయస్సు వచ్చువరకు నిర్బంధ ప్రాథమికోచిత విద్య ఒసంగవలసినదిగా తా మిదివరలోఁ దెలిపిన కోరికను మరల శృతపఱచుచు, పురములయందు, దత్ప్రాంతములయందు, గ్రామప్రదేశములందు అట్టి విద్యను నెలకొల్పుటకు వలయు సన్నాహములను చేయవలసినదిగా, రాష్ట్రీయ ప్రభుత్వములను స్థానిక సంస్థలను హెచ్చరించుచు, మండల ప్రధాన స్థానములందును పురములందును 5 ఏండ్ల లోపునను, సర్వత్ర 20 ఏండ్ల లోపునను ఈవిద్యాపద్ధతి వ్యాప్తముఁ జెందవలయునని యీ సభవారు తీర్మానించుచున్నారు.

2. ఈ సభవారు అందరు తలిదండ్రులను అందు ముఖ్యముగ మహమ్మదీయ తలిదండ్రులను, తమ తమ కుమార్తెలకు, ఉన్నత విద్యాభ్యాసమునకు వలయు సమస్త సౌకర్యములను అమర్పవలసినదని హృదయపూర్వకముగ వేడుకొనుచున్నారు.

3. ఈ సభవారు పూనా భారత మహిళా విద్యాపీఠమువారి ప్రవేశలేక మెట్రిక్యులేషను పరీక్షను, ఇతర విద్యాపీఠములవారి మెట్రిక్యులేషను పరీక్ష (ప్రవేశ విద్యాపరీక్ష) ను వలనే, దొరతనమువారును, ప్రజాసంస్థలును అంగీకరింపవలసినదిగ అభిప్రాయపడుచున్నారు.

4. ఎ. ఐ. డబ్లియు. ఎస్. ఎ. వారు, గృహపాలన శాస్త్రము (హోమ్ సైన్సు) యొక్క అన్ని బాపతుల జ్ఞానమును బోధించు నిమిత్తము, ఢిల్లీ నగరమున ఒక కేంద్ర కళాశాల (లేఢీ ఇర్విన్ మహిళా కళాశాల—అనఁగా లేడీ ఇర్విన్ కాలేజ్ ఫర్ విమెన్ అన్నమాట) ను స్థాపించినందులకు, ఈ సభవారు అభినందించుచున్నారు. అథమపక్షము రెండు విద్యార్థినీ వేతనములు ఏర్పరుపవలయుననియు, ఈ వేతనములం గైకొను విద్యార్థినులు, ఢిల్లీ కేంద్ర కళాశాలలో గృహపాలన శాస్త్రము నభ్యసింపవలయుననియు, వారి విద్యాభ్యాసము పూర్తి అయినతోడనే, వారు కొన్ని సంవత్సరములవరకు గృహపాలన శాస్త్రమును బోధించు ఉపాధ్యాయినులుగఁ బనిసేయు షరతుమీఁద ఆ విద్యార్థినీ వేతనములను పుచ్చుకొనవలయుననియు,

అట్టి వేతన నిర్మాణము నిమిత్తము తమ శాఖా సంఘములవారందరు ద్రవ్యమును ప్రోవుసేయవలయుననియు, నీసభవారు కోరుచున్నారు. మిక్కిలి యుపయోగకర మయినట్టియు నిరుపమానమయినట్టియు నీ యుద్యమునకు మహాశయులందఱు ద్రవ్య సాహాయ్యము చేయవలసినదని, యీ సభవారు కాంక్షించుచున్నారు. ఈ గృహ పాలన శాస్త్రాభ్యాసము, ఉన్నత విద్యాలయములయందు (హై స్కూళ్లలో) నిర్బంధయుతముగను, మహిళా కళాశాలలయందు ఐచ్ఛికయుతముగను (ఆప్షనల్) ప్రవేశపెట్టుట మంచిదని యీసభవారు కోరుచున్నారు.

సాంఘికేతర పాఠశాలలు (నాన్‌కమ్యూనల్ స్కూల్సు):—

5. సమ్మేళనాదర్శనమందు, విశ్వాస ముండుటవలన, అట్టి సమ్మేళనమును గాంచుటకయి సాధ్యమగు సన్నాహములను చేయుటకు ఈసభవారు అభిలషించు చున్నారు. ఈకారణముచేత వీరు ఈక్రిందివిధముగ ఉపపాదించుచున్నారు:—

(ఎ) ఏ విద్యాసంస్థగాని సాంఘిక పద్ధతులపయి ఆధారపడియుండఁ గూడదు.

(బి). వివిధ సంఘమువారు పరస్పర సహకారము కలిగియుండుటకు అందఱకు దెలియందగు నొక్క భాష యుండవలయును గనుక, యిపుడు భారత దేశమున గరిష్ఠ సంఖ్యాత ప్రజలలో వాడుక లోనుండు భాషను, విద్యాలయములయందు నేర్పింప సమస్త ప్రయత్నములు చేయవలయును.

శారీరక పరిశ్రమ :—

6. నగరములలో బిడ్డల నిమిత్తము పబ్లిక్ పార్కులు (పౌరారామములు), వ్యాయామ క్రీడా ప్రదేశములు (ప్లే గ్రౌండ్సు) ఉండుట మిక్కిలి యవసరమని యీసభవారు మఱల వక్కాణించుచున్నారు. పాఠశాలలయందును, కలాశా లలయందును, శారీరక పరిశ్రమ విద్యాపద్ధతులన్నియు ప్రవేశపెట్టఁబడుటకు ఈ సభ వారు తమ హృదయపూర్వకమయిన తోడ్పాటును ఒసఁగుచున్నారు.

7. విద్యాసంస్థలకు దొరతనమువారు గ్రాంటులనుపేర ద్రవ్యసాహాయ్య మొనరింతురు. ఇపుడా గ్రాంటులు తగ్గించివేయఁబడినవి. విద్యాసంస్థలకు—అందు- ముఖ్యముగ ప్రారంభ విద్యాలయములకు (ప్రయిమరీ స్కూల్సు)—ఒసఁగు గ్రాంటులలో తగ్గించిన ద్రవ్యమును తిరుగ ఇప్పించి వేయవలసినదిగ ఈసభవారు ఒత్తియముగ కోరుచున్నారు.

పెద్దవారికి సాముదాయక విద్య:—

8. (ఎ) దేశమందలి సామాన్య జనసంఘములకు విద్యను వ్యాపింప జేయుట ముఖ్యావసరమని గుర్తించి పెద్దలకు విద్యావ్యాప్తిని

గావించుటకై సత్వర విధానముల నవలంబింపవలెనని కోరుచు, నిందులకొరకు సాధనముగ 'రేడియో'ను 'బ్రాడ్ కాస్టింగు'ను ఉపయోగింపవలెనని యీసభవారు సలహా నిచ్చుచున్నారు.

(బి) ఎన్నికొను అధికారమును బడయుటకు చదువు నేర్చియుండుట ఒక యోగ్యత యగుటచే ప్రజాసామాన్యమునుండి నిరక్షరత్వమును తొలగించుటకు అవసరమగు విధానములను తత్క్షణమే అవలంబించుట ఆవశ్యకమని యీసభవారు తలచుచున్నారు.

వోటింగు అధికారము:—

(1) ముందు ఏర్పడనున్న భారత రాజ్యాంగమునందు స్త్రీల స్థానమునకు సంబంధించినంతవఱకు వోటింగు హక్కు విషయమై యీసభ యవలంభించిన వైఖరిని ఈసభవారు పూర్తిగ నామోదించుచున్నారు.

(2) (i) భారత స్త్రీ సంఘమునకు సంబంధించినంతలో ప్రభుత్వమువారి సాంఘిక పరిష్కారమువల్ల అసమ్మతిని

(ii) సమష్టినియోజకవర్గముల నేర్పఱచు విధానమునకై తమ కోరికను ఈసభవా రేకగ్రీవముగా వెల్లడించుచున్నారు.

సాంఘికైకమత్యము:—

(3) భారతదేశము సర్వతోముఖాభివృద్ధి కలుగవలెననిన శాంతి సద్భావయుతమైన వాతావరణమును, ఐకమత్యమును ముఖ్యావసరమని విశ్వసించుచు, ఈ కార్యాభిముఖమగు సత్ప్రయత్నముల నీ సభవారభినందించుచున్నారు. అట్టి యత్నములు జయమును బడయుగాక యని యీసభవారు ప్రార్థించుచున్నారు.

అస్పృశ్యత:

(4) (ఎ) అస్పృశ్యతావలంబనము నీ సభవారు తీవ్రముగ నిరసించుచు ప్రజలు, అందు ముఖ్యముగ స్త్రీలు, ఈ దురాచార నిర్మూలనమునకై హృదయపూర్వకముగ బనిచేయవలయునని యీసభవారు హెచ్చరించుచున్నారు. దేవాలయములలోని కెల్లరికిని ప్రవేశ మొసగవలెననియు, నూతులను, రోడ్లను ఎల్లరిని ఉపయోగించుకొననీయవలెననియు, పాఠశాలలు మొదలగు నితర ప్రజాసంస్థలందెల్ల అస్పృశ్యులనబడుచున్నవారికి ఇతరులతో సమానముగ జేర్చుకొనవలయుననియు, నీసభవారు కోరుచున్నారు.

(బి) అస్పృశ్యులనబడువారికి దేవాలయములను దెఱచిన సంస్థానముల నీసభవా రభినందించుచు, తిరువాన్కూరు సంస్థానమువారికూడ

వారి మార్గము ననుసరించుట మూలమున దక్షిణ భారతమునకు మార్గదర్శకులు కావలయునని ప్రత్యేకముగ ప్రార్థించుచున్నారు.

(సి) సి. ఎస్. రంగయ్యరుగారు అస్సెంబ్లీయందును డాక్టరు సుబ్బరాయనుగారు మదరాసు శాసన సభయందును ప్రవేశపెట్టనున్న అస్పృశ్యతా నిర్మూలన చట్టమున కీసభ వారు పరిపూర్ణ హృదయ పూర్వక ఆమోదమును దెల్పుచు నీ చట్టమునకు తక్షణమె సమ్మతి నీయవలయునని ఘనతవహించిన శ్రీ రాజప్రతినిధిగారికిని ఇండియా ప్రభుత్వమువారికిని ఈ సభ వారు విన్నవించుచున్నారు.

వారసత్వము:—

(5) వారసత్వ విషయములో స్త్రీల హక్కులను బాధించు సర్వ న్యాయ శాస్త్ర సంబంధమగు నాటంకములను త్వరలో తొలగింపవలయునని యీసభ వారు గాఢముగ దొందఱ కలుగ జేయుచున్నారు. ఈ విషయమై గావింపబడుచున్న సర్దార్ జీగారి యత్నములకై తమ మహానందము నీ సభవారు గంధస్థము గావించుచున్నారు.

విడాకులు:—

(6) (ఎ) హిందూ వివాహవిషయమును గైకొన్న సర్ హరిసింగుగారు గారికి కృతజ్ఞతను దెల్పుచు, శ్రీవారి విడాకుల బిల్లును బరోడా హిందూ వివాహవిచ్ఛేద శాసనము ననుసరించి సంస్కరింపవలయునని యీసభ వారు సిఫారసు చేయుచున్నారు.

(బి) మహమ్మదీయులం దిపుడనుసరింపబడుచున్న విడాకుల పద్ధతివలన భర్తకు తన భార్యను ఇచ్ఛానుసారముగ పరిత్యజించుటకు నిరంకుశాధికారము లభించుచున్నది. ఇది మహమ్మదీయ మత సిద్ధాంతములకు విరుద్ధమైనదగుటచే మహమ్మదీయ ధర్మ శాసనములు మహమ్మదీయ స్త్రీల కనుగ్రహించిన వివాహవిచ్ఛేదనాధికారమును బ్రిటిషు న్యాయస్థానము లామోదింపవలయునని యీసభ వారు తమనిశ్చితాభిప్రాయమును గ్రంధస్థము గావించుచున్నారు

శారదా చట్టము:—

(7) శారదా చట్టమునకు విరుద్ధముగా వివాహములు విచ్చల విడిగిగ గావింపబడుచుండుటచే నది పూర్ణ ప్రయోజనకారియగునట్లు దానిని సంస్కరింపవలెనని యీసభ వారు గట్టిగ సిఫారసు చేయుచున్నారు.

బాలకుల అపరాధ విషయము:—

(8) 18 ఏండ్ల లోబడిన బాలకుల రక్షణార్థమై బొంబాయిలందును కలకత్తా

యందు గావింపబడిన శాసనముల పద్ధతి ననుసరించి యొక అఖిలభారత శిశు సంరక్షణ శాసనమును గావించు టవసరమని యీసభవారు తలచుచున్నారు. పిన్న వయస్కులు గావించు నేరముల విషయమై స్త్రీ లెల్లరును సమ్యక్పరిశోధన మొనర్చి యపరాధులును, నిరాధారులును నగు నీబిడ్డలను సన్మార్గమునకు మరల్చుటకుగాను సంఘములను, ఆశ్రయములను, గృహములను నెలకొల్పుటయందు వారు తోడ్పడవలయునని యీసభవారు కోరుచున్నారు.

బిచ్చగాండ్ర సమస్య:—

(9) (ఎ) ఈదేశమున బిచ్చగాండ్ర సమస్య తీవ్రత దాల్చుచుండుటచే, రోడ్లయందును, బజారులందును, పార్కులు మొదలగువాని యందును బిచ్చ మెత్తకుండునట్లు వెంటనే శాసనములను గావింపవలెనని రాష్ట్రీయ ప్రభుత్వములను, పురపాలక సంఘములను ఈ సభవారు కోరుచున్నారు.

(బి) వృద్ధులు, అంగహీనులు, అశక్తులు అగు భిక్షకులను రక్షించుటకును, దృఢకాయులగు బిచ్చగాండ్రకు పని కల్పించుటకును భైక్షుక (యాచక) గృహములను ఏర్పాటు చేయుటకును, వానిని భరించుటకును ప్రజలు తమ యీవిని వినియోగింపవలెనని యీసభ వారు కోరుచున్నారు.

స్వదేశ పరిశ్రమలు:—

(10) స్వదేశ పరిశ్రమల విషయమై తామిదివఱలో గావించిన తీర్మానములన్నిటిని మఱల నీసభవారు ధ్రువపఱచుచు, అట్టి పరిశ్రమలకు ప్రోత్సాహ మొసగుట దేశముయొక్క పారిశ్రామిక, ఆర్థికాభివృద్ధుల కత్యంతావసరమని యీసభవారు దృఢముగ విశ్వసించుచున్నారు, "స్వదేశి" నుపయోగింపవలెనని ప్రజలకీసభవారు విన్నవించుచున్నారు.

స్త్రీలను, బిడ్డలను అమ్ముట:——

(11) (ఎ) వినీతికరమైన స్త్రీశిశు వ్యాపారమును నిర్మూలించుటకై ప్రవేశపెట్టబడిన బిల్లులయెడల సంయుక్త పరగణాలు, మైసూరు, సరిహద్దు రాష్ట్రము, వహించిన వైఖరియెడల నీసభవారు గాఢ విచారమును దెలుపుచున్నారు. వినీతికర వ్యాపారమొనర్చు వారిని శిక్షించుటకును, ఈడురాని పసిపిల్లను అపఖ్యాతిపాలైన యీ గృహములనుండి రక్షించుటకును వెంటనే శాసనముల గావించు టవసరమని పై తావులందలి శాసన సభాసభ్యుల నీసభ వారు కోరుచున్నారు.

(బి) అపఖ్యాతి పాలైన గృహములను (స్త్రీ, శిశు, వ్యాపార మొనరించు వానినను టు) మూసివేసి వేయుటకై శాసనమును గావించి దానిని చరణయం దుంచినందులకు మదరాసు, బొంబాయి, శాసన సభలను, ఈ బిల్లు ఇంకను ఎక్కువ ప్రయోజనకారియగునట్లు దానిని సవరించుటకై సెలెక్టు కమిటీని నియమించిన కలకత్తా కౌన్సిలును ఈసభవారు సమాశ్లేషించుచున్నారు.

ఆహార పదార్థములందు కల్తీ:—

(12) ఆహార పదార్థములందు కల్తీని నిషేధించు శాసనమును కఠినముగ నమలు జరుపవలెనని పురపాలక సంఘముల కీసభవారు గట్టిగ సిఫారసు చేయుచున్నారు.

గ్రామ పునర్నిర్మాణము:—

(13) స్త్రీల సంస్థలన్నియును, ప్రత్యేక వ్యక్తులును, గ్రామములందు గావింపవలసిన నిర్మాణకార్య కలాపమున మనఃపూర్వక సేవ యొనర్పవలయునని యీసభవారు హెచ్చరించుచున్నారు.

సాంఘిక కేంద్రములు:—

(14) స్త్రీలకు శిక్షణ మొసగుటకై శాంఘిక కేంద్రముల యావశ్యకత విషయమై యిదివఱలో గావింపబడిన తీర్మానము నీసభవారు మఱల ఆమోదించుచున్నారు.

మితపానము:—

(15) మితపాన విషయమై యిదివఱలో గావింపబడిన తీర్మానమున కీసభవారు మఱల యామోదమును తెల్పుచున్నారు.

సంతాన నిగ్రహము:—

(16) స్త్రీలు దుర్బల దేహులై పోవుచున్నారు. శిశుమరణ మధికమగుచున్నది. దేశదారిద్ర్య మతిశయించుచున్నది. కావున వివాహము గావించుకొనిన స్త్రీ పురుషులు విశేష సంతానమును బడయకుండునట్లు వైద్యులచే నంగీకరింపబడిన సంతాన నిరోధ ఔషధముల నుపయోగించు పద్ధతులను వారికి గఱుపవలయుట అవసరమని యీసభవారు తలచుచున్నారు. ఈ ముఖ్య సమస్యను సాధించుటకై పురపాలక సంఘములును, స్థానిక సంస్థలును, పైరీతి శిక్షణ మొసగు కేంద్రములను స్థాపింపవలయుననియు వైద్యాధికారు లిందులకు ప్రత్యేకముగ దోడ్పడవలయుననియు నీసభవారు కోరుచున్నారు.

స్త్రీల ప్రాతినిత్యము:—

(17) (1) స్త్రీలయొక్కయు శిశువులయొక్కయు హక్కులను రక్షించుట

కై దేశీయ, అంతర్జాతీయ అస్సెంబ్లీల సమ్మతికి పంపబడు ప్రతినిధులందు స్త్రీలను కూడ చేర్పవలెనని యీసభవారు శిఫారసు చేయుచున్నారు.

కార్మిక తీర్మానములు:—

(ఎ) పరిశ్రమేతర వృత్తులందు నియోగింపబడు హిందూశిశువుల కనిష్ట వయస్సును నిశ్చయించుటకును అంతర్జాతీయ కార్మిక కన్వెషనును అస్సెంబ్లీవారామోదింపనందులకీసభవారు తమ విచారమును దెలుపుచున్నారు. సక్రమ పద్ధతులపై నడుపబడని పారిశ్రామిక పారిశ్రామికేతర వృత్తులందు 12 వత్సరములకు లోబడిన బిడ్డలను నియోగింపరాదని శాసించుటవసరమని యీసభవారు భారత ప్రభుత్వమువారికిని, భారతశాసన సభవారికిని తొందఱ కలుగజేయుచున్నారు.

(బి) క్రమపద్ధతులపై నడుపబడని వృత్తులందు శిశువులపాటును కుదువబెట్టు పద్ధతిని నిషేధించు బిల్లునకీసభవారు పూర్ణామోదమును దెలుపుచున్నారు. శిశువుల పాటును కుదువబెట్టు జనకులను, సంరక్షకులను, ఇతరులను, అట్టి విషయమున జనక సంరక్షకులకు దోడ్పడినవారిని శాసనపూర్వకముగ శిక్షింపవలయునని యీసభవారు ప్రార్థించుచున్నారు.

అఖిల భారత మహిళా మండలి

23-1-33 వ తేదీని, ప్లానియన్ గార్డెన్సులో జరిగిన బహిరంగ సభలో నీక్రింది తీర్మానము లేకగ్రీవముగా నామోదింపఁబడినవి.

1. స్త్రీ విద్యకై వెచ్చింపఁబడుచున్న ద్రవ్యము ఇప్పటికే చాలియు చాలకున్నటు లున్నది. కాబట్టి ఇందులోనుండి యింకా తగ్గించుటకీసభవారు కేవల మసమ్మతిని దెలుపుచున్నారు.

2. మదరాసు విద్యాశాఖకు జెందిన స్త్రీ విద్యాధికారిణులయొక్కగాని వారిక్రింది యుపాధికారిణులయొక్కగాని సంఖ్యను ఎంతమాత్రమును తగ్గింపరాదు. ఏలయన సంతృప్తికరముగ పనులు సాగుచుండుటకై యిదివరకున్నవారికే మితిమీరినపని చేయవలసి వచ్చుచున్నది.

3. (1) తెనుగు మీరని జిల్లాలలో జనులు ఛాందసులుగా నుండుటబట్టి వారు తమ యాడుబిడ్డలను మగపిల్లల బడుల కెంతమాత్రమును బంపరు. అథవా విధిలేక పంపినను ఏమో కొన్ని చిన్న చిన్న తరగతులవరకేగాని పెద్దచదువులు వచ్చేవరకు బంపరు.

(2) ఆడుపిల్లలకు ప్రత్యేకావసరములగు సంగీతము, కోలాటకము, కుట్టుపని, అల్లికపని, గృహకృత్యాదిక విషయములు మొదలగు వాటిని గురించి బాలికా పాఠశాలలో వహింపబడునంతటి శ్రద్ధ యితరత్ర వహింపబడదు.

(3) పెద్ద పెద్ద పట్టణములయందుండు స్త్రీల తెలివి తేటలకంటె చిన్న చిన్న యూళ్లలోనుండు స్త్రీల తెలివి తేటలు మిక్కిలి తక్కువగా నుండును.

తేట తెల్లములైన యీ పైమూడు కారణములనుబట్టియు, బాలకుల పాఠశాలలతో బాలికా పాఠశాలల జేర్పుట—అదియును చిన్న యూళ్లలోను గ్రామములందును—అను సలహాను ఈ సభవారు లేశమైన నామోదింపరు.

4. ఉన్నతమైన విద్యయు, సరియైన నడవడియుగల యువతులే లలితకళను సమగ్రముగ నభ్యసించుటకు వీలగునట్లు క్వీన్ మేరీ కళాశాలయందు బి.ఎ. తరగతి విద్యార్థినులకు సంగీత పాఠ బోధనము మరల ప్రారంభింపబడ జేయవలయునని యీ సభవారు అధికారులను గోరుచున్నారు.

5. ముఖ్యముగా, రాష్ట్రములోనున్న మాడెల్ ట్రైనింగ్ కళాశాలలలోను స్కూళ్లలోను, తదితర బాలికా పాఠశాలలయందును, డొమెస్టిక్ సైన్సును బోధించుటకును, వైద్యపరీక్ష చేయించుటకును, దేహపరిశ్రమల తరిభీతు చేయుటకును, ఖర్చు చేయబడు ద్రవ్యమునుండి యేమాత్రమును తగ్గింపరాదని యీ సభవారు గట్టిగ జెప్పుచున్నారు.

6. విద్యాశాఖలో, పరిపాలనాధికారిణియొక్క యుద్యోగముగూర్చి యింకను నిశ్చయింపబడకుండుట కీసభవారు సంతాపపడుచున్నారు. మరియు ఈరాష్ట్రమునందు బాలికలయొక్కయు, స్త్రీలయొక్కయు విద్యా సౌకర్యములను గూర్చియును, ప్రత్యేకమగు అక్కరలను గూర్చియును, విద్యాశాఖ డైరెక్టరు, విద్యాశాఖామాత్యులకు సలహా నొసంగుటకై స్త్రీలు సభ్యురాండ్రుగా కలిగిన సలహా సంఘమునైనను నియమింపవలసినదిగా శిఫార్సు జేయుచున్నారు.

7. చెన్నపురి శాసన సభయందు డాక్టరు సుబ్బరాయనుగారు రుపపాదింపనెంచిన అస్పృశ్యతా నివారణ బిల్లునకును భారత శాసన సభయందలి శ్రీ సి. యస్. రంగయ్యరుగారి బిల్లునకును ఈ సభవారు తమ హృదయపూర్వకమగు స్వాను భూతిని ఆమోదమును ప్రకటించుచు, రాజప్రతినిధిగారు వెంటనే ఈ రెండు బిల్లులకు అనుమతి నొసంగవలసినదిగా కోరుచున్నారు.

8. పై తీర్మానములను విద్యాశాఖ డైరెక్టరుగారికిని, విద్యాశాఖామాత్యులకును, గవర్నరుగారికిని అందజేయుట కీ సభాధ్యక్షుల కధికార మొసంగుచున్నారు.